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A

HEBREW CHRESTOMATHY;

OR,

LESSONS

IN

READING AND WRITING HEBREW.

BY

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1863.

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P R E F A C E.

THE value of grammatical exercises and of selected courses of reading, carefully annotated to suit the wants of beginners, has long been recognized in the classic tongues. But the study of Hebrew, even in our best institutions, is prosecuted at comparative disadvantage for lack of such aids. The student plods laboriously through the Grammar, adding paradigm to paradigm and rules to rules, until his memory is overloaded with the confused and ill-digested mass. He is then set at translating, but is embarrassed in his use of the Lexicon by his imperfect familiarity with the letters, and especially by the difficulty of distinguishing the radical or primary forms of words in all the metamorphoses to which they are subjected from prefixes, suffixes and inflections; and what renders this process yet more vexatious and trying is, that words thus painfully sought for are forgotten almost as soon as they are learned, and must be looked for afresh perhaps in the very next sentence. He is next confronted by the idioms of the language in the arrangement of words, the structure of sentences, and the use of peculiar forms of expression. Unless these are pointed out, and the true key furnished for their explanation, the finer and more delicate sort will likely be unnoticed, while others will be passed over with a vague and imperfect understanding of their real nature.

Those methods may well be distrusted, which propose to impart knowledge without proportionate toil. No valuable result can ever be gained without effort. The acquisition of a language involves a familiar acquaintance with its grammatical forms, the meanings of its words, and the entire multitude of its idioms: and this cannot be secured without time and labour. The problem is not how these can be dispensed with, but how they can be expended in the most profitable manner and be

made productive of the largest results. No doubt energy and pains may be successful in surmounting the obstructions which beset the most rugged path. But if the way were first carefully prepared, unnecessary obstacles removed, and a helping hand given in case of need, a wearisome toil might be converted into a pleasant occupation, and patient diligence would be crowned with an ampler reward.

The thorough mastery of the Hebrew, as of any other tongue, implies a facility both in translation and in composition. These are so distinct that exclusive occupation with one will not beget the other, and yet so related that neither can be perfect unless both are possessed. While, therefore, the former is the end principally aimed at, the latter may serve an important purpose as subsidiary to it. Accordingly the first part of this Chrestomathy is devoted to the work of analysis and translation; the second part to that of composition.

The first part begins with a series of exercises designed to accompany the original study of the Grammar. Those on page 1 are for the practice of the student in the orthographic rules contained in the sections there designated. Those on pages 2-8 illustrate the verbal paradigms. These are to be translated, and each form should at the same time be analyzed or divided into its significant elements, the meaning of each separately stated, and the law of their combination given. Thus, *ye* (masc.) *have killed* consists of קָטַל, the ground form of the Kal pret. § 82. 1 and תָּם abridged from 2 m. pl. pron. אֲתָם § 85. 1. *a* (1), the former losing its pretonic Kamets in the combination § 85. 2. *a* (4). And *they* (masc.) *will kill* consists of יִ from 3 m. pron. הוּא § 85. 1. *a* (2), which before a vowelless letter becomes י § 85. 2. *a* (1), and קָטַל const. inf. § 84. 2, the basis of the future § 84. 3, which loses its vowel § 85. 2. *a* (2) before י abridged from the plur. ending הֵן § 85. 1. *a* (2). Before proceeding to any given exercise the corresponding paradigm and the verbs of that class in the vocabulary should be thoroughly committed to memory.

The nouns of the vocabulary are to be learned in connection with the rules for gender, number and suffixes, and will furnish examples for declension and the practice of these rules. To facilitate their employment for this purpose, they are classified

according to the nature of their final syllable, and a fresh survey is given of all the rules applicable to each. The rest of the vocabulary is to be committed in connection with those parts of the Grammar to which they relate. The student will thus become familiar with the practical meaning and employment of grammatical forms as he learns them. And by the time that he has completed the Grammar, he will know the meanings of 250 words of frequent occurrence, being the entire number that is to be found in the first three chapters of Genesis. These chapters he will then be prepared to read without being obliged to have recourse to a dictionary.

The passages selected for reading have been chosen with a view to their intrinsic interest, their progressive difficulty, and the variety of their style and character. The notes are at the outset chiefly grammatical and of the most elementary kind, directing the attention of the student to those matters of form and of construction, which he is expected thenceforward to investigate for himself. The aid thus given both by the suggestion of principles and by references to the Grammar, is gradually withdrawn as the presumed progress of the student renders it superfluous; and questions of criticism and interpretation are admitted to greater prominence, thus applying the knowledge of the language as it is gained to its most important end, the exposition of the Holy Scriptures.

This Chrestomathy is not designed to supply a complete course of Hebrew reading for theological students. Its aim is not to supplant the more general study of the Old Testament in the original, but to prepare the way for it. It has long been, and still is, a favourite wish of the author that a knowledge of Hebrew might be required in order to admission into our theological seminaries. If students entered upon their theological course with such a measure of forwardness in Hebrew as is required in Greek, the two great departments of Biblical learning could be brought nearer to a level. The time now spent upon mere grammatical routine and elementary linguistic training might then be devoted to the more serious work of the interpreter. In view of the growing importance of Old Testament studies, which bid fair to be yet more than they have been the battle-ground of Christianity and unbelief, and in view of the

vastness and momentous character of subjects, which from the limited time afforded are now of necessity utterly neglected or but slightly touched, the suggestion is here earnestly made to my brethren in theological instruction and in ecclesiastical supervision, whether that cannot be done in this country which the last General Assembly of the Free Church of Scotland has recommended there. Cannot the study of Hebrew be begun and some satisfactory progress made in it in our colleges and academies?

It may be thought that this would be to crowd what belongs purely to a single profession into institutions of a broader basis and a more general character. But why might it not be introduced as an optional study, as it is in the Prussian gymnasia, and as the modern languages are in the most of our collegiate institutions? Much might be said to vindicate for the Hebrew another than a purely professional interest, and to challenge for it the attention of the liberally educated generally, both as the representative of a family of tongues strikingly different from that with which we are most familiar, and as containing a literature venerable from its antiquity and sacred as the gift of inspiration, with its products of exalted genius and its peculiarities as remarkable as those of the people amongst whom it had its origin.

If, however, this be aspiring to more than can be hoped for, and the theological curriculum must remain as it is, this volume is offered as a manual for the first year of Hebrew study. Its size has been graduated by the amount supposed possible for that term, and it has been prepared with the definite design throughout of fitting students to appreciate and profit by those lectures in criticism and interpretation which form the more advanced parts of their course. The text adopted is, with a few slight corrections from other sources, that of Hahn, except in the Psalms, where Baer's new and accurate edition has been followed. In the preparation of the notes the best critical commentators have been consulted; and though the pedantry of parading their names in so elementary a work has been avoided, this opportunity is taken of acknowledging in the general the aid which has been derived from these sources upon every page.

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HEBREW CHRESTOMATHY.

PART FIRST.

ANALYSIS AND TRANSLATION.

SHIN AND HHOLEM § 12.

The sections referred to throughout these exercises are those of Green's Hebrew Grammar.

שְׁלֹשִׁים, יָשׁוּב, יִשְׁבֹּת, נָשָׂא, נָשָׂא, נָשָׂא, גָּשָׂר, יִקְשֹׁן, בָּאֵשׁ, עָשָׂה,
עָשָׂה, קָשָׁט, שָׁנְאִי, שָׁכַן.

THE VOWEL LETTERS § 13. ALEPH OTIANT § 16. 1.

בָּאֵר, לֹאדָנִי, הָאֶסְפָּסָף, הִלְכוּ, אָוִיל, אָוִן, אִירָן, הִנֵּה, לוֹ, יִישֹׁר,
יִדְחֵל, נֶאֱלָה, עֵוֶן, שִׁיר, לֹאמֹר, עֹלָה, תִּנֶּה, פָּנִי, לוֹ, הוֹי, אֲוִסִירָם,
מִלְפָּה, מִלְפָּה, אֲנִיחֹר, צִנְאֹר, יִדְאוֹ, חָטָא, גִּיָּא.

KAMETS AND KAMETS HHATUPH § 19. 2.

יָקָם, מְלָכִים, דְּבָקָה, דָּת, סָרָשׁ, פִּקְדָּנִי, נִהְרִי, שְׁכָלָה, שָׁמָּה, יְבוּזִים.

יִקְטִיל, תִּקְטֹל (2), אִתְּקַטֵּל, נִתְּקַטֵּל, תִּתְּקַטְּלֶנָּה (2), תִּקְטִילִי, יִקְטֹל, יִתְּקַטֵּל, תִּקְטִיל (2), תִּתְּקַטְּלִי, תִּקְטִילִי, אִתְּקַטֵּל, תִּקְטֹלוּ, יִקְטִילוּ, תִּתְּקַטְּלוּ.

5. THE ENTIRE PARADIGM OF קָטַל.

Supply the vowels. The figures denote, as before, the number of places in the paradigm represented by the preceding form.

קָטַלְתָּ (3), הִקְטִילִי (5), קָטַלְתָּ (2), נִקְטַלְתָּ, הִקְטִילוּ (2), הִקְטִילָהּ (4), יִקְטִיל, הִתְּקַטְּלוּ, הִתְּקַטְּלָהּ (2), קָטַלְתָּ (2), הִקְטִילָהּ, אִתְּקַטֵּל, הִקְטַלְתָּ (2), הִקְטִיל, יִתְּקַטֵּל, הִתְּקַטֵּל (4), יִקְטִילוּ, הִקְטִילָהּ, הִקְטִילוּ, תִּקְטֹלְנָה (12), קָטַלְנוּ (3), תִּקְטֹל (10), מִקְטֵל (3), הִקְטִילוּ (2), הִתְּקַטְּלוּ, נִקְטִיל, תִּתְּקַטְּלִי (2), תִּתְּקַטְּלוּ, מִקְטִיל, הִקְטִיל (2), נִקְטַלְתָּ, קָטַלְתָּ (5), אִתְּקַטֵּל, אִתְּקַטֵּל, תִּקְטִילִי, נִקְטַלְתָּ (2), תִּקְטֹלוּ (5), נִתְּקַטֵּל, מִתְּקַטֵּל, תִּקְטִילוּ, הִתְּקַטְּלוּ, הִקְטֹלְנָה (2), נִקְטַלְתָּ (2), קָטַלְתָּ (3), יִקְטֹל (5), נִקְטֵל (7), תִּתְּקַטְּלָהּ (2), הִתְּקַטְּלוּ (2), הִקְטֹלְנָה (2), נִקְטַלְתָּ (2), קָטַלְתָּ (2), נִקְטַלְתָּ, קָטַלְתָּ (6), יִקְטֹלוּ (5), הִקְטִילִי, הִקְטַלְתָּ (2), יִתְּקַטֵּל, קָטַל (11), קָטַלְתָּ (3), נִקְטַלְתָּ, הִקְטַלְתָּ (2), קָטַלְתָּ (3), ~~יִתְּקַטֵּל~~, הִתְּקַטְּלוּ, הִתְּקַטְּלוּ, תִּקְטִיל (2), הִתְּקַטְּלוּ, הִתְּקַטְּלוּ.

6. ADDITIONAL EXAMPLES.

[Repeat the perfect verbs on page 75, with their significations.]

1. The following long vowels, viz.: Hholem of the Kal infinitives § 87, future § 88 and active participle § 90, Shurek of the Kal passive participle § 90, Hhirik of the ultimate of Hiphil § 94, Tsere of the Hiphil absolute infinitive § 94. b, and final Kamets of the Preterite masc. sing. § 86. b (2 m.), though commonly written as in the paradigm, may be expressed with or without their appropriate vowel letters, e. g., יִשְׁכֹּחַ or יִשְׁכֹּחִי.

2. Kibbuts and Kamets Hhatuph are occasionally exchanged in the Pual § 93. a and Hophal § 95. a; e. g., מִדְּבַק Ho. part. for מִדְּבֶק.

3. When the final radical is נ or ת and the personal endings begin with the same letter, they are united by Daghesh-forte § 86. b (2 m.), § 88 (2 and 3 f. p.); e. g., הִשְׁפִּיחֵי for הִשְׁפִּיחֵי.

יִסְגֹּר, הִבְדִּילִי, דִּבְקַתָּם, הִתְּקַדֵּשׁ, יִמְשֹׁל, יִבְדֹּל, שְׁכֹּחַ, תִּלְבֹּשׁ, תִּשְׁכֹּחַ, יִשְׁכֹּחַ, רִמֵּשׁ, הִשְׁבִּית, שְׁמֹר, הִבְדִּיקְתָּ, מְקַדֵּשׁ, לְבִישׁ, נִכְבְּשָׁה, אִמְטִיר, תִּפְרֹתִי, תִּלְבָּשִׁי, קִדְּשָׁתָם, הִבְדִּילָהּ, שְׁמִרְנִי, מְדַבֵּק, יִקְדָּשִׁי, תִּלְבָּשְׁנָה,

הַקָּדָשׁ, הַשְׁפִּיל, הַשְׁמִיר, שְׁפָנִיתִי, מִשְׁלָתָ, תִּסְגֶּר, הַתְּקַדְּשׁוּ, כָּבֵשׁ,
הַשְׁבִּתֶּנּוּ, סָגְרוּ, הִסְגִּיר, וְכָבוֹשׁ, יִתְקַדְּשׁוּ, תִּשְׁכַּכְּהוּ, שְׁבִתָּהּ, יִקְדָּשׁ,
מִמִּטֵּיר, הִבְדִּיל, נִבְדֵּל, הַשְׁבִּתָּם, יִקְדָּשׁ, אֲשַׁתְּמִיר, הַמִּשְׁלֵל, סָגְרוּ, אֶקְדָּשׁ,
שָׁכַל, נִשְׁבִּתִּי, יִשְׁפִּינוּ, סָגְרָתָ, שָׁמַר.

7. FORMS MODIFIED BY THE ACCENTS, MAKKEPH AND EUPHONIC LETTERS.

1. The pause accents § 36. 2. *a*, lengthen short vowels, restore such as have been dropped in the course of inflection, convert simple Sh'va to Seghol, and compound Sh'va to the corresponding long vowel § 65.

2. The removal of the accent from a long mixed ultimate, whether by shifting it to the penult § 35. 1, or by Makkeph § 43, occasions the shortening of the vowel § 64. 1.

3. The original final Nun is sometimes retained in those verbal forms which end in *ū*, viz., 2 and 3 m. pl. future § 88, and more rarely 3 pl. preterite § 86. *b*. Nun is also occasionally added to 2 f. s. future which ends in *ī* § 88.

מִשְׁלֵל, שָׁכַן: שְׁבִתָּהּ, דִּבְּקָה, נִשְׁמְרוּ, לִבְשָׁתָ: הַקְּדָשְׁנוּ, שְׁמַרְתִּי:
הַתְּקַדְּשִׁי, קָדַשׁ, מִשְׁלֵל, וְשָׁמַר, תִּמְשָׁלֶה, אֲשַׁכֶּנֶה, יִקְדָּשׁ, תִּדְבֹּק,
תִּלְבָּשִׁי, יִדְבֹּקִי: יִשְׁבִּתִּי: יִסְגְּרוּ: יִקְדָּשׁוּ: תִּדְבֹּקוּן, תִּשְׁמְרוּן, הַשְׁמִיר.

8. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE, AND VAV CONVERSIVE.

The signification of the tenses when preceded by Vav Conversive is not absolute but relative, being dependent upon the time denoted by the antecedent verb or expression. In this and the following exercises the preterite with Vav Conversive should be translated as though conditioned by a previous future or imperative; and the future with Vav Conversive as though conditioned by a previous preterite.

וְשָׁרַץ, וְכָבֵשׁ, וְהִבְדִּילָתָ, וְיִקְדָּשְׁתִּי, וְיִמְטֵר, וְיִשְׁבֹּתָ, וְיִקְדָּשׁוּ, וְיִדְבֹּק,
תִּשְׁכַּל, אֲשַׁכְּנֶה, נִסְגְּרָה, וְאֲשַׁתְּמִרָה, שָׁמַרְהָ.

9. PARADIGM OF קָטַל WITH SUFFIXES.

קָטַלְנוּ, קָטַלָהּ, קָטַלְתָּם, קָטַלְנוּהָ, קָטַלְתִּים (2), קָטַלְתָּהּ, קָטַלְתָּהּ,
קָטַלְתִּים, קָטַלְתָּהּ, קָטַלְתִּינוּ, הִקְטִילְכֶן, קָטַלָהּ, קָטַלְנוּ (2), יִקְטַלְתָּהּ,

יִקְטְלוּנִי, יִקְטְלֶם, יִקְטְלֵנִי (2), קָטְלוּ, קָטְלָם, קָטְלֵנִי, קָטְלוּנִי,
 קָטְלָתָהּ, קָטְלָתָהּ, קָטְלוּ, קָטְלֵנִי, קָטְלָתָהּ, יִקְטְלֶם, קָטְלוּנִי (2),
 קָטְלָהּ, קָטְלָהּ, קָטְלָהּ, קָטְלָהּ, קָטְלוּנִי, קָטְלוּנִי (2),
 יִקְטְלֶם, קָטְלָתָהּ, קָטְלוּ, קָטְלֵנִי, קָטְלָתָהּ, קָטְלוּנִי,
 קָטְלוּנִי, קָטְלוּ, קָטְלֶם, קָטְלֵנִי (2), קָטְלוּנִי, יִקְטְלֶם,
 קָטְלוּנִי.

10. OTHER PERFECT VERBS WITH SUFFIXES.

1. Verbal forms ending in *i* or *u* often drop their final vowel letter before suffixes § 11. 1. *a*, § 104. *l*.

2. Kal Futures and Imperatives with *a*, retain it even before those suffixes which cause the rejection of *o* § 105. *d*, § 125. 1.

שָׁמְרִי, קִדְשָׁתָם, וְהִלְבֵּשְׁתִּי, וְסִגְרָה, תִּסְגְּרֵנִי, אֲשַׁכֵּילָהּ, תִּשְׁמְרֶם,
 וְיִלְבָּשִׁים, כִּבְשָׁה, הִדְבִּילֹו, שָׁכְלִי, וְקִדְשָׁתוֹ, הִמְשִׁילָם, וְהִשְׁבֵּתִיהּ,
 סִגְרֵנִי, הִדְבִּיקָהּ, וְאִלְבָּשָׁה, וְסִגְרֵנִי, לְבָשָׁם, אֲשַׁמְרֶנָּה, הִקְדָּשִׁי,
 הִשְׁכִּילָם, שָׁמְרָתִיהּ, הִדְבִּילָתָם, הִדְבִּיקָתָהּ, קִדְשֹׁ, קִדְשֹׁ, הִסְגִּירָם,
 וְיִלְבָּשָׁהּ, שָׁמְרָם, שָׁמְרָם, הִסְגִּירָתִי, תִּשְׁמְרֶנָּה, תִּמְשִׁילָהּ, הִשְׁבֵּתִים,
 אִלְבָּשָׁנָה, שָׁמְרֵנִי, קִדְשִׁיהּ, וְשִׁמְרָהּ, הִקְדָּשְׁתִּיהּ, וְסִגְרֵנִי, שָׁמְרָהּ,
 וְיִקְדָּשֶׁהּ, וְיִדְבִּילָם.

IMPERFECT VERBS.

11. PE GUTTURAL VERBS.

[Repeat the Pe Guttural verbs on p. 57, with their significations. Verbs with *ḡ* in the root are in these exercises classed with perfect verbs, unless *ḡ* is the second radical and the verb used in the Piel species.]

1. The guttural sometimes has simple instead of compound Sh'va § 112. 5.

2. In the Hiphil preterite (2 m. s. and 1 c. s.) *u* becomes *u* when Vav Conversive is prefixed § 112. 3.

אָכְלוּ, אָכְזָב, וְעָמְדָהּ, הִפְכָּה, תִּחְמֹד, נֹאכַל, נֹאכְרִי, וְנִעְבְּדָם, אָמְרָהּ,
 נִעְבְּדָהּ, עָבַד, עָמְדִי, עָזָב, אָכְלוּ, חִמְדָּתִי, וְאָעֲמִיד, וְהִפְכָּה, עָזָבָה,
 וְהִאֲכִילָהּ, מִתְחַפֵּה, הֹאכַל, עָבְדִי, וְהִפְכָּה, נִעְזָב, נִעְמֹד, אָכְלוּ, הִחְפָּה,
 תִּאָּכְלוּ, וְתִעְמְדָהּ, וְהִפְכִי, וְאָכַל, עָזָב, אָכַל, הִפְכָּה, וְעָזְבוּ, וְנִעְבְּדָהּ,
 מִעְמֹד, עָזְבָתָם, הִעְמְדָתָהּ, וְהִעְמְדָהּ, תִּאָּכְלוּ, וְהִאֲכַל, תִּתְחַפֵּה

וְתִאֲמָרוּ, יַעֲמְדוּ, עֲזָב, וְאָמַר, תַּעֲבֹדוּן, וְאֵכְלוּ: עֲזָבָה, וְיַעֲמְדוּ,
אֲעֲמֹדָה, תֹּאכַל, נִחְמָד.

12. PE GUTTURAL VERBS WITH SUFFIXES.

Vav Conversive prefixed to the preterite has the same variety of pointing with Vav Conjunctive § 100. 1, § 234.

עֲזָבִינִי, וְאֵכְלָתָם, אֲחַמְדֶּם, וְיִהְיֶפְכוּ, נַעֲבֹדְךָ: עֲזָבְלָהּ, אֲמַרְכֶּם,
הַעֲבֹדְתִיךָ, וְאֵכְלִי, וְאֵכְלוּךָ, תַּעֲבֹדֶם, וְהַעֲמֹדְתִיחִי, יַעֲזָבְכָה,
אֵכְלָתִנִּי, עֲזָבְתִּנִּי: עֲבָדְהוּ, הָאֲמִירָה, אֵכְלָהּ, הַעֲבֹדְתִנִּי, הַפְּלִי, הָאֵכְלָהּ,
יַעֲזָבְךָ, אֵכְלִנִּי, אֵכְלָתְהוּ, עֲבָדָה, עֲזָבְתִּים, עֲמָדוּ.

13. AYIN GUTTURAL VERBS.

צִעֲקָה, וְאָחַב, בִּרְכוּנִי, צִעֲקָה, וְיִגְאָלוּ, וְהִתְפָּרְדּוּ, גָּרַשׁ, וְיִצְעֲקוּ,
וְיִצְעֲקוּ, בִּרְכִי, גָּרַשְׁתָּ, תִּבְרַךְ, צִעֲקִי, וּבִרְכַּתְּם, וְיִגְרַשׁ, מִתְבָּרַךְ,
מִצְעַק, וְיִגְאֹל, מִפְּלֹד, גָּרְשׁוּ, בְּרוּךְ, יִרְחֹק, יִפְלֹדוּ, הִתְפָּרְדּוּ, תִּצְאֲבִינִי,
אֲבָרְכָה.

בִּרְכִּנִּי, גָּרַשְׁתִּיו, אֲחַבְתָּךְ, בִּרְכִּנוּכֶם, הִפְרִידוּ, יִגְרְשׁוּם, גָּאֲלִיךָ, בִּרְכִּנִּי,
בִּרְכְּתִיךָ, אֲחַבֶּם, אֲגָרְשֶׁנּוּ, וְיִצְאֲבָהּ, וְיִגְאֲלֶנָּה, אֲגָאֲלֶם, אֲחַבְתָּהּ, גָּרְשֶׁנּוּ.

14. LAMEDH GUTTURAL VERBS.

וְזָרַעְתָּם, שְׁלַחְתִּי, וְיִצְמַח, הַשְׁמִיעַ, וְתִשְׁקַחְנָה, פָּקַח, זָרַע, מִשְׁלַח,
שְׁמַעְנָה, וְתִשְׁלַחְתִּי, זָרַעַי, אֲצַמִּיחַ, שְׁמַעְתָּ, פָּקַח, תִּשְׁלַחְנָה, שְׁפַח,
שְׁמִיעִי, הַשְׁלִיחַ, אֲפַקַח, נִשְׁלִיחַ, וְזָרַעַי, וְשְׁמִיעַ, תִּשְׁמַעְיוּ, נִשְׁלַחְהוּ,
וְאֲשַׁמְעָה.

שְׁלַחְהוּ, שְׁמַעְהוּ, תִּשְׁמַעְיָה, שְׁלַחְתּוּ, וְהַצְמִיחָה, שְׁמַעְנִי, אֲשַׁמִּיעְהָ,
שְׁלַחְתִּי, אֲשַׁלְּחֶךָ, הַשְׁמִיעִנִי, הַשְׁמִיעֶנִי.

15. PE NUN VERBS.

לָקַח to take resembles Pe Nun verbs in the rejection or assimilation of its first radical § 132. 2.

וַיִּפְתַּח, אָתָּה, תִּפְלְגָה, תִּשְׁעִי, וַיִּפְתַּח, וַיִּגְעִי, תִּתֵּן, תִּקְחוּ, נִגְשָׁתָם, הִגִּיד,
וַיִּגְעִי, וַיִּקְחָה, הַפְּתָחָם, נִגִּיד, מָגֵשׁ, גָּשְׁתָּ, קָחוּ, תִּגְעִי, לִקְחוּ, וַיִּגְעִי,

וַיִּגְדַּל, הַפְּעִיטָה, הַגִּישׁוּ, וְהַגְדִּיטָה, גָּע, לָקַחְנוּ, נָחַתָּ, נָפַל, תָּתָה, הַתְּנַפֵּל,
וַיִּנְגְּלוּ, נִפְחָה, נָטְעוּ, יָתֵן.

וְהַפְּלִיתוּ, הַגִּידָה, נָטְעִיתִים, קָחָהוּ, יָשָׁעָהוּ, אָתְּנָהוּ, נָגִידָנוּ, וְהַתְּעָה,
יָקָחוּם, קָחָנוּ, תָּנָהוּ, תָּזִים, תַּחֲיוֹה, הַפִּילְכֶם, נָתַתִּי, וּנְתַתִּיהוּ.

16. AYIN DOUBLED VERBS.

1. The addition of suffixes causes the insertion of Daghesh-forte in a final contracted consonant; and the consequent shifting of the accent occasions the rejection of pretonic Kamets or Tsere, and the shortening of a long vowel before the doubled letter § 141. 3, § 61. 5.

2. In the Kal and Hiphil futures of these verbs, as well as of Pe Yodh, and Ayin Vav or Ayin Yodh verbs, the accent is drawn back by Vav Conversive from a mixed ultimate to a simple penult, and the vowel of the ultimate shortened in consequence § 99. 3. a, § 140. 1 and 5.

יָחַ, גָּלְוִיתִי, וְסִבְתָּם, תָּחֹן, אָאָר, תִּסְבִּינָה, וַיִּקְדּוּ, אָרֹר, גָּל, הַחֹל,
הִרְעִי, הִסְבֵּת, הִרְעָה, תִּחַל, נָסַב, וְתַחֲלִינָה, וְהִסָּב, הַיֹּחֵל, סָבִי, יָגַל,
וְנִסְבּוּ, אָרֹר, יִסְבּוּ, יָחֹן, מִתְגַּלְל, הַתְּחַנְּנִיתִי, הַתְּמַהֲמָהוּ, תִּסְוִיב,
תִּסָּב, הַחֲלוּ, נָסַב הַתְּגַלְל, אָקָד, יָחֹן, הִסָּבִי, מִתְמַהֲמָה, וַיִּסָּב,
וַיִּגַּל, וְתַחֲלִי, נָסְבָה, יוּאָר:

חַנְּנִי, וְגִלְגַּלְתִּיהוּ, סָבְבִים, סָבְבִי, הַתְּחַנְּנוּ, הַתְּמַהֲמָהִם, יָחַנְנוּ, וְסָבְהוּ,
תִּסְוִיבִי, תִּנְנִי, תַּנְּנוּ, יָחַלְהוּ, תַּחֲנִים, יִסְוִיבָה, וַיִּסְוִיבִי, וְסָבְנוּ.

17. PE YODH VERBS.

Construct infinitives of the form שָׁבַת drop the Seghol of the ultimate before suffixes, and either retain the preceding Seghol or change it to Hhirik or Pattahh; thus שָׁבַתִּי, שָׁבַתִּי § 148. 2, § 221. 5.

יָלַף, תִּשְׁבִּי, לָרַח, נִיבָר, הוֹדַעַת, הַשִּׁיבּוּ, יוּבָר, נָשַׁב, תִּלְכָּנָה, נוֹדַע,
תִּלְכֵּד וְהוֹשִׁיבְתָם, תִּישֶׁן, לִכְנָה, יִדְּעוּ, אָשַׁב, הוֹלִיף, תִּדְּעִי, תִּלְכֵּךְ,
אוֹלִיד דְּעִי, שָׁב, מוֹשִׁיב, לָכַת, יִשְׁוֹן, תִּדְּעִי, וַיִּלְכֹּן: וַיָּלַף.
הוֹלִיכֶם, וְהוֹשִׁיבְתִּיהוּ, יוֹדַעַם, דָּעָהוּ, וְתִישְׁבָּהוּ, יַצִּרְתִּיהוּ, יִדְּעִינָהוּ,
שָׁבַתְכֶם, לָכַתֵּן.

18. AYIN VAV AND AYIN YODH VERBS.

Suffixes and paragogic letters occasion the rejection of pretonic Kamets and Tsere § 157. 3, § 158. 2, § 160. 2 and 3.

קָמִי, רִיבּוּ, נָחַתִי, שָׁבָה, שִׁמְתָם, וְהִבְרִאוּ, הוֹיֵלַח, הִמְלִאוּ, וַיָּבִיא,

הָאִירָה, תָּשִׁיב, אָמִית, תְּמוֹתֶי, תְּעוֹפִינָה, נִשְׁוֹתוּ, הָשֵׁב, הַבִּישׁוֹת,
הַשִּׁיבֵנוּ, נָאֹר, שׁוּבִי, שִׁיתוּ, קָמְנָה, רָשׁוּם, נָשׁוּב, מוֹת, יוֹמֵת, מְשִׁיב,
יְעוֹפֵף, מְמוֹתֵת, בָּא, שׁוֹיֵב, תְּשׁוּבֹנִן, וַיָּעַף, וַיָּקָם.
תְּשׁוּפֵנוּ, שְׁמִיָּה, הַמִּירָם, הַבִּיאוּתִיהוּ, יְקִימָה, הַשִּׁיבֵנוּ, נְמִיתָם,
אֲמַתְתָּהוּ, הַבִּיאוּם, שְׁמִי, הַשְׁבִּתִּיהוּ, הַבִּיאוּם, שׁוּבִי.

19. LAMEDH ALEPH VERBS.

נִבְרָאוּ, וַלְאֹתִי, הִבְאִי, קָרָאתָ, תִּמְצָא, קָרָא, נָשָׂא, מָלָא, יִתְחַפֵּא,
הוֹצִיא, וַלְאֵנוּ, אָקְרָא, בָּרָא, נִמְצָאתָ, תִּקְרָאנָה, תִּמְצָאִי, תִּצָּאִי,
נִמְצָא, מָצָא, צָאִי, קָרָא, וַרְאָה, מִצָּאתָם, הִתְבָּא, תִּדְשָׂא, הוֹצֵאתִי,
הִשָּׂאתָ, קָרָאנִי.
הִתְבִּיאֵנִי, בָּרָאנִי, מִצָּאתָם, וַיִּרְאֵנִי, קָרָאתִיהוּ, הִשִּׂיאֵנִי, וַקְרָאָה,
קָרָאתִיהוּ, הוֹצֵאתִיהוּ, הִמְצָאוּ, קָרָאנִי.

20. LAMEDH HE VERBS.

בָּנוּ, פָּלִיתָם, הִיוֵּנוּ, הִרְפִּיתָ, צָוִיתִי, הִגֵּלְתָּהּ, עָשִׂיתָנוּ, נִרְאוּ, נִהְיָה,
תִּרְבִּי, יִסְרָה, תִּשְׁקִינִי, יִקְוִי, אֶרְאָה, יִצְלָה, וַרְדֵּי, נִתְרָאָה, תִּהְיִינָה,
נִצְלָה, רָאִינָה, בָּנוֹת, רָדָה, מִשְׁקָה, נִרְאָה, פָּרוּ, הִעֲלֹת, עָשָׂה,
נִגְלָה, וַיִּבֶן, גָּל, הָרַב, וַתִּרְא, וַיָּצוּ, וַיִּרְב.
עָשָׂה, צִוֵּיתָהּ, הִגֵּלְתָּנִי, רָאִינִי, הִעֲלִיתָנִי, נִשְׁקָנִי, וַיִּרְאֵנִי, יִצְוָה, תִּכְלֶנָּה,
וַבֵּלָם, וַאֲרָאָה, הִשְׁקִינִי, הִרְאֵנוּ, תִּצְוֶם, אֲשַׁקֶּה, הִגֵּלוֹתִי, הִיוֹתָכֶם.

21. PROMISCUOUS EXAMPLES.

לִיָּת, וַיָּשֵׁב, וַיָּשֵׁב: יוֹשֵׁב, וַיּוֹשֵׁב, הַשִּׁיבִי, הַשִּׁיבִי, וַיִּשְׁבֵּי, שָׁבוּ, שָׁבוּ,
וָרַב, וָרִיב, רִיבֹתָ, וָרִבִּיתָ, בָּאָה, רָאָה, יָסַב, יָפַל, גָּש, חָי, צוּ.
קָחִי, תָּנוּ, בָּנוּ, בָּאֵנוּ, בָּנוּ, תִּגִּידוּ, תִּרְעִי, נָסַב, נָרַע, נָטַע, נִתָּן,
נִרְאָה, נְמוֹת, הוֹמֵת, הוֹשֵׁבָתָם, וַיִּשְׁב (2).

SELECTIONS FROM THE OLD TESTAMENT.

I. THE CREATION AND FALL. *Genesis 1-3.*

CHAPTER I. א

2 א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הִיְתָה רֵוָה
 3 וְכֵהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
 4 אֱלֹהִים יְהי אוֹר וַיְהי־אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיְבָרֶךְ
 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים, לְאוֹר יוֹם וּלַחֹשֶׁךְ קָרָא
 6 לַלַּיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי
 7 רִקִּיעַ בְּתוֹךְ הַמַּיִם וַיְהי מְבֻלֵּל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ
 8 וַיְבָרֶךְ בֵּין הַמַּיִם אֶשֶׁר מִתַּחַת לָרִקִּיעַ וּבֵין הַמַּיִם אֶשֶׁר מֵעַל לָרִקִּיעַ
 9 וַיִּהְיֶה: וַיִּקְרָא אֱלֹהִים שְׁמַיִם בְּיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:
 10 וַיֹּאמֶר אֱלֹהִים יִקְוֶה הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מַקְוָם אֶחָד
 11 וַתֵּרָא הַנִּבְשָׁה וַיְהיֶה: וַיִּקְרָא אֱלֹהִים, לַנִּבְשָׁה אָרֶץ וּלְמַקְוֶה הַמַּיִם
 12 קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׁא הָאָרֶץ
 13 דִּשָּׂא עֵשֶׂב מִזֶּרַע זָרַע עֵץ פֶּרִי עֵץ כָּל־לְמִינֵי אֲשֶׁר זָרְעוּבוּ
 14 עַל־הָאָרֶץ וַיְהיֶה: וַתֵּצֵא הָאָרֶץ דִּשָּׂא עֵשֶׂב מִזֶּרַע זָרַע לְמִינֵהוּ
 15 וַעֲצֵי עֵשֶׂה־פְרִי אֲשֶׁר זָרְעוּבוּ לְמִינֵהוּ: וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב
 16 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּרִקִּיעַ
 17 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַיְהי לָאֵת וּלְמוֹעֲדִים וּלְיָמִים
 18 וְשָׁנִים: וַיְהי לְמְאֹרֶת בְּרִקִּיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהיֶה: וַיַּעַשׂ
 19 אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת
 20 הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן
 21 אֹתָם אֱלֹהִים בְּרִקִּיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה
 22 וַלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב
 23 וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם שָׂרָץ
 24 וְיִמְלֵךְ עֲלֵיהֶם וְיִמְלֵךְ עַל־הָאָרֶץ עַל־פְּנֵי רִקִּיעַ הַשָּׁמַיִם: וַיֵּבְרָא
 25 אֱלֹהִים אֶת־הַתַּיִתִּים הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה, הַרְמִשָּׁת אֲשֶׁר
 26 שָׂרָצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
 27 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־דַּמְיִן בַּיָּמִים

23 וְהָעִיר גָּבַהּ בְּאַרְצָהּ: וַיְהִי־עָרָב וַיְהִי־לְבָקָר יוֹם חַמִּישִׁי: פ וַיֹּאמֶר
 24 אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיִּית־אָרֶץ
 לְמִינָהּ וַיְהִי־כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־חֹמֶת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה כֹּה
 26 לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָתוֹ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וַיֵּרְדּוּ בִדְגַת הַיָּם וּבְעִיר
 27 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ: וַיִּבְרָא
 אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
 28 בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ
 וּמִלְּאֵי אֶת־הָאָרֶץ וּכְבִּשְׁוּהָ וּרְדּוּ בְּדֶגַת הַיָּם וּבְעִיר הַשָּׁמַיִם וּבְכָל־חַיָּה
 29 הָרֹמֶשֶׂת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב
 זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְּרִיעֵץ זֶרַע
 זֶרַע לָכֶם וַיְהִי לְאָכְלָהּ: וְלִכְלִי־חַיַּת הָאָרֶץ וְלִכְלֵי־הַשָּׁמַיִם וְלִכְלָל
 30 רֹמֵשׂ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאָכְלָהּ וַיְהִי־כֵן:
 31 וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וַיְהִי־טוֹב מְאֹד וַיְהִי־עָרָב וַיְהִי־
 לְבָקָר יוֹם הַשִּׁשִּׁי: פ

CHAPTER II. ב

2 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי א
 מְלָאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלָאכְתּוֹ אֲשֶׁר עָשָׂה:
 3 וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל־
 4 מְלָאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם
 5 וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם עָשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם: וְכָל יְשִׁיחַ
 6 הַשָּׂדֶה טָרֵם וַיְהִי בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרֵם וַיַּצְמַח כִּי לֹא הָמְטִיר
 7 יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה: וַיֹּאדַר וַיַּעֲלֶה
 8 מִן־הָאָרֶץ וַיְהַשְׁקֶה אֶת־כָּל־פְּנֵי הָאֲדָמָה: וַיִּיּוֹצֵר יְהוָה אֱלֹהִים אֶת־
 9 הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח־בָּאָפִיר נְשָׁמַת חַיִּים וַיְהִי הָאָדָם
 10 לְנֶפֶשׁ חַיָּה: וַיִּשָּׁע יְהוָה אֱלֹהִים גֵּן עֵדֶן מִקְדָּם וַיַּגֵּשׁ שָׁם אֶת־
 11 הָאָדָם אֲשֶׁר יָצָר: וַיַּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נְחֹמֶד
 12 לְמַרְאֵה וְטוֹב לְמֵאֵכֶל וְעֵץ הַחַיִּים בְּתוֹךְ הָגֵן וְעֵץ הַדַּעַת טוֹב וְרָע:
 וַיְהִי יָצָא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֵּן וּמִשָּׁם יִפְרָד וַיְהִי לְאַרְבָּעָה
 13 רָאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל־אָרֶץ הַחוּלָה
 14 אֲשֶׁר־שָׁם הַיָּהֳב: וְהָיָה הָאָרֶץ הַהוּא טוֹב שָׁם הַבְּדִלָה וַאֲבָן הַשֹּׁהַם:

13 וְשֵׁם-הַנָּחַר הַשֵּׁנִי גִיתוֹן הָיָה הַסּוּבָב אֶת כְּלִיאֶרֶץ כּוֹשׁ׃ וְשֵׁם-הַנָּחַר
 14 הַשְּׁלִישִׁי תִדְקַל הָיָה הַחֹלֶקֶת קִדְמַת אֲשׁוּר וְהַנָּחַר הָרְבִיעִי הָיָה פָּרַת׃
 טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיַּנְחֵהוּ בִּגְנוֹ-עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ׃
 16 וַיִּצַּח יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגֶּן אָכַל תֹּאכַל׃ וּמִעֵץ
 17 הַחַיַּת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְהָ מָוֶת מוֹת תָּמוּת׃
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הֵיזֶה הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֶזֶר
 19 כְּנֶגְדּוֹ׃ וַיִּצָּר יְהוָה אֱלֹהִים מִן-הָאָדָמָה כְּלִי-חַיַּת הַשָּׂדֶה וְאֵת כָּל-עוֹף
 הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם לְרֹאשׁוֹת מִהֲיִקְרָא-לּוֹ וְכֹל׃ אֲשֶׁר יִקְרָא-לּוֹ הָאָדָם
 כ כִּנְשׁ חַיָּה הִיא׃ שָׁמָּה׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-חַיַּת הַבָּהֳמָה וּלְעוֹף
 21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא-מָצָא עֶזֶר כְּנֶגְדּוֹ׃ וַיִּפֹּל יְהוָה
 אֱלֹהִים׃ תְּרַחֲמָה עַל-הָאָדָם וַיִּשְׁלַח וַיִּקַּח אֶחָת מִצִּלְעוֹתָיו וַיִּסְגֵּר בָּשׂוֹר
 22 תַּחְתָּנָה׃ וַיִּבֶן יְהוָה אֱלֹהִים׃ אֶת-הַצִּלְעַל אֲשֶׁר-לָקַח מִן-הָאָדָם לְאִשָּׁה
 23 וַיָּבֵאָהּ אֶל-הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָצָם מִעֲצָמִי וּבָשָׂר
 24 מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְהָלָהּ זֹאת׃ עַל-כֵּן יַעֲזֹב-אִישׁ
 כה אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם
 עַרוֹמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְּשׁוּ

CHAPTER III. ג

א וַיִּהְיֶה-עַד הַיּוֹם הַזֶּה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 2 אֶל-הָאִשָּׁה אַתְּ כִּי-רֹאמֶר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן׃ וַתֹּאמֶר
 3 הָאִשָּׁה אֶל-הַנָּחַשׁ מִפְּרִי עֵץ-הַגֶּן נֹאכַל׃ וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֶּן
 4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶן-תָּמוּתוּן׃ וַיֹּאמֶר
 5 הַנָּחַשׁ אֶל-הָאִשָּׁה לֹא-מוֹת תָּמוּתוּן׃ כִּי יָדַע אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם
 6 מִמֶּנּוּ וַתִּקְחוּ עֵינֵיכֶם וַהֲיִיתֶם כְּאֱלֹהִים יָדְעִי טוֹב וְרָע׃ וַתֵּרָא הָאִשָּׁה
 כִּי טוֹב הָעֵץ לְמֹאכַל וְכִי תִאֱנוּהָ-הִיא לְעֵינִים וַתִּחְמַד הָעֵץ לְהַשְׁכִּיל
 7 וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתִּתֵּן גַּם-לְאִישָׁהּ עִמָּה וַיֹּאכַל׃ וַתִּפְסַק-חַיָּה עֵינֵי
 שְׁנֵיהֶם וַיִּגְדְּלוּ כִּי עֵרֹמָם הֵם וַיִּתְּפְרוּ עָלֶיהָ תֹאנֶה וַיַּעֲשׂוּ לָהֶם חֲגוּרֹת׃
 8 וַיִּשְׁמְעִי אֶת-קוֹל יְהוָה אֱלֹהִים מִתְּהַלֵּךְ בִּגְן לְרִיחַ הַיּוֹם וַיִּתְחַבֵּא
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן׃ וַיִּקְרָא יְהוָה
 י אֶל-הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה׃ וַיֹּאמֶר אֶת-קוֹלִי שָׁמַעְתִּי בִּגְן
 11 וַאֲיָרָא כִּי-עִירָם אֲנִי וַאֲחַבָּא׃ וַיֹּאמֶר מִי הִגִּיד לָךְ כִּי עִירָם אֶתָּה
 12 הַמִּן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבַלְתִּי אֲכָל-מִמֶּנּוּ אָכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

- 13 הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הוּא נָתַתְּהוּ לִי מִן־הָעֵץ וְאָכַל: וַיֹּאמֶר
יְהוָה אֱלֹהִים לָאִשָּׁה מַה־נָּתַתָּ עֲשִׂית וַתֹּאמֶר הָאִשָּׁה הִנֵּחַשׁ הַשִּׂימָנִי
14 וְאָכַל: וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנָּחַשׁ כִּי עָשִׂיתָ זֹאת אֲרֹר אֶתְּךָ
מִכָּל־הַבְּהֵמָה וּמִכָּל־חַיַּת הַשָּׂדֶה עַל־כֵּן תֵּלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי
חַיֶּיךָ: וְאִיבָה אִשִּׁית בֵּינָהּ וּבֵין הָאִשָּׁה וּבֵין זֶרְעָהּ וּבֵין זֶרְעָהּ
15 הוּא יִשׁוּפָקָה רֹאשׁ וְאַחֶתָּה תִּשׁוּפָנּוּ עָקֵב: ס אֶל־הָאִשָּׁה אָמַר
הַרְבֵּה אֲרֹבָה עֲצֻבוֹנָהּ וְהוֹלֵךְ בַּעֲבָב תֵּלְכִי בָנִים וְאֶל־אִישׁוֹ תִּשְׁוָקְתֶּךָ
וְהוּא יִמְשַׁלְּבֶךָ: ס וּלְאַדָּם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכַל
16 מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה
בְּעֻבּוּרָהּ בַּעֲבֹדָהּ תֹּאכֲלֶנָּה כָּל יְמֵי חַיֶּיךָ: וְקוֹץ וְדִרְסָר תַּעֲמִית לָהּ
17 וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה: בְּזַעַת אֹפִיָּהּ תֹּאכַל לֶחֶם עַד שׁוּבוֹךָ אֶל־
הָאֲדָמָה כִּי מִמֶּנּוּ לָקַחְתָּ פֶּרֶעַפֶּר אֶתָּה וְאֶל־עָפָר תָּשׁוּב: וַיִּקְרָא
18 הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הָיְתָה אִם כָּל־חַיִּי: וַיַּעַשׂ יְהוָה
19 אֱלֹהִים לְאַדָּם וּלְאִשְׁתּוֹ כַּתְנִית עֵר וַיַּלְבִּשֵׁם: פ וַיֹּאמֶר
יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לָקַחְתָּ טוֹב וְרָע וַעֲתָה
20 פָּנִי־יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְהָיָה לְעֵלִם: וַיִּשְׁלַחָהּ
21 יְהוָה אֱלֹהִים מִן־עֵדֶן לְגַבֹּל אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְרֹשׁ
22 אֶת־הָאָדָם וַיִּשְׁכַּן מִקֶּדֶם לְנוֹעַדָּן אֶת־הַכְּרָבִים וְאֶת־לֶהֱט הַחֲרָב
הַמֵּתֶהֱפֹכֶת לְשֹׁמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים:

II. THE LIFE OF JOSEPH, *Genesis* 37, 39–46: 7.

CHAPTER XXXVII. לו

- וַיִּשָּׁב יַעֲקֹב בְּאֶרֶץ מִצְרַיִם אָבִיו בְּאֶרֶץ כְּנָעַן: אֵלָּה תִּלְדוּת יַעֲקֹב
יֹסֵף בְּיָד־שֶׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רָעָה אֶת־אֶחָיו בְּצֹאֵן וְהוּא נָעַר אֶת־
בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יֹסֵף אֶת־דִּבְכָתָם רָעָה
אֶל־אֲבִיהֶם: וַיִּשְׂרָאֵל אֶהָב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בֶן־זִקְנִים הוּא לוֹ
וַעֲשֶׂה לוֹ כְּתֻנֹת פָּסִים: וַיַּרְאֵהוּ אֶחָיו כִּי־אֵתוֹ אֶהָב אֲבִיהֶם מִכָּל־אֶחָיו
וַיִּשְׂנְאֵהוּ אֵתוֹ וְלֹא יָכֹל דַּבְּרוֹ לְשָׁלֹם: וַיַּחֲלֹם יֹסֵף חֲלֹמִים וַיַּגִּד לְאֶחָיו
וַיֹּסֶפֶי עֵיד שָׁאֵל אֹתוֹ: וַיֹּאמֶר אֲלֵיהֶם שְׁמַע־נָא הִחֲלֹם הָיָה אֵצֶר
הַלְמָתִי: וְחִזָּה אֲנִי־נִי מֵאֲלֻמִּים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהָיָה קָמָה
אֲלֵמָתִי וְגַם־נִצָּבָה וְהָיָה תִּסְבִּינָהּ אֲלֻמֵּיכֶם וַתִּשְׁתַּחֲוֶינִי לְאֲלֵמָתִי:
וַיֹּאמְרוּ לוֹ אֶחָיו הִמְלִיךְ תִּמְלִיךְ עָלֵינוּ אִם־מִשׁוֹל תִּמְשָׁל בָּנוּ וַיֹּסֶפֶי

9 עוד שָׁנָא אֹתוֹ עַל־חֲלֹמָתוֹ וְעַל־דִּבְרָיו : וַיְהִלֵּם עוֹד חָלוֹם אַחֵר
וַיִּסְפֹּר אוֹתוֹ לְאָחָיו וַיֹּאמֶר הִנֵּה חֲלֹמָתִי חָלוֹם עוֹד וְהָיָה הַשָּׁמֶשׁ
וְהַיָּרֵחַ וְאֶחָד עֶשֶׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי : וַיִּסְפֹּר אֶל־אָבִיו וְאֶל־אָחָיו
וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לֹא מִה הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתָּ הַבּוֹא נָבוֹא
אֵנִי וְאִמִּי וְאָחִיָּה לְהִשְׁתַּחֲוֹת לָךְ אֶרְצָה : וַיִּקְנֹא־בּוֹ אָחָיו וְאָבִיו
שָׁמַר אֶת־הַדִּבָּר : וַיִּלְכְּדוּ אָחָיו לְרַעוּת אֶת־צֹאן אֲבִיהֶם בְּשָׂכֶם : וַיֹּאמֶר
יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אָחִיָּה רַעִים בְּשָׂכֶם לָכֵה וְאֲשַׁלַּחְתָּ אֲלֵיהֶם
11 וַיֹּאמֶר לֹא הֵגִי : וַיֹּאמֶר לֹא לָךְ־נָא רָאֵה אֶת־שָׁלוֹם אָחִיָּה וְאֶת־שָׁלוֹם
טו הַצֹּאן וְהַשְׂבָּנִי דָּבָר וַיִּשְׁלַחְהוּ מַעֲמֵק חֲבֹרֹן וַיָּבֹא שָׂכְמָה : וַיִּמְצְאֻהוּ
16 אִישׁ וְהָיָה תַּעֲנֵה בְשׂוּדָה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מִה־תִּבְקֹשׁ : וַיֹּאמֶר
17 אֶת־אָחִי אֲלֹכִי מִבְּקֹשׁ הַיּוֹדֶה־נָּא לִי אֵיפֹה הֵם רַעִים : וַיֹּאמֶר הָאִישׁ
נִסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֲמָרִים נִלְכָּה דַּתְנָה וַיִּלְכֶּה יוֹסֵף אַחֵר אָחָיו
18 וַיִּמְצְאֵם בְּדֹחַן : וַיִּרְאֵה אוֹתוֹ מֶרְחֶק וּבְטָרֶם יִקְרַב אֲלֵיהֶם וַיַּתְנַנְלוּ
19 אוֹתוֹ לְהַמִּיתוֹ : וַיֹּאמְרוּ אִישׁ אֶל־אָחָיו הִנֵּה בָעַל הַחֲלֹמוֹת הַלְּזָה בָּא :
כ וְעַתָּה לָכֵה וְנַהַרְתָּהוּ וְנִשְׁלַכְהוּ בְּאֶתֶר הַבְּרוֹת וְאֲמַרְנוּ חֵיָה רָעָה
21 אֲכַלְתָּהוּ וְנִרְאָה מִה־יָּדָיו חֲלֹמָתוֹ : וַיִּשְׁמַע רְאִיבֶן וַיַּצְלָהוּ מִיָּדָם
22 וַיֹּאמֶר לֹא נִכְנֶנִּי נָפֶשׁ : וַיֹּאמֶר אֲלֵיהֶם רְאִיבֶן אֶל־תִּשְׁכַּחְדֶּם חֲשִׁילֹכִי
אוֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וְגַד אֶל־תִּשְׁלַחְיֶהּ־בּוֹ לְמַעַן הַצִּיל
23 אוֹתוֹ מִיָּדָם לְהַשִּׁיבּוֹ אֶל־אָבִיו : וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אָחָיו
24 וַיַּפְשִׁיטוּ אֶת־יוֹסֵף אֶת־כִּתְּנֹתוֹ אֶת־כִּתְּנֵת הַפָּסִים אֲשֶׁר עָלָיו : וַיִּקְרָחֻהוּ
כז וַיִּשְׁלְכֵהוּ אוֹתוֹ הַבְּרֶה וְהַבּוֹר רָק אֵין בּוֹ מַיִם : וַיִּשְׁבֹּה לְאֶכְל־לֶחֶם
וַיִּשְׂאֵי עֵינֵיהֶם וַיִּרְאֵה וְהִנֵּה אֶרֶצֶת יִשְׁמַעְאֵלִים בָּאָה מִגִּלְגָּד וַיִּמְלִיכֵם
26 נָשָׂאִים נָכָאֵת וַיַּצְרִי וְלֵט הוֹלְכִים לְהוֹרִיד מִצְרַיִם : וַיֹּאמֶר יְהוֹדָה
27 אֶל־אָחָיו מִה־בָּצַע כִּי נִהַרְגָ אֶת־אָחֵינוּ וְכִסִּינוּ אֶת־דָּמּוֹ : לָכֵה וְנִמְכְּרֵנוּ
לִישְׁמַעְאֵלִים וְנִדְּלֵהוּ אֶל־תַּחֲיֵי־בּוֹ כִּי־אָחֵינוּ בְּשָׂרֵנוּ הוּא וַיִּשְׁמָעִי אָחָיו :
28 וַיַּעֲבֹרֶה אֲנָשִׁים מִדְּנָלִים סֹתְרִים וַיִּמְשְׁכוּ וַיַּשְׁלִי אֶת־יוֹסֵף מִן־הַבּוֹר
וַיִּמְכְּרוּ אֶת־יוֹסֵף לִישְׁמַעְאֵלִים בְּעֶשְׂרִים כֶּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף
29 מִצְרַיִם : וַיָּשָׁב רְאִיבֶן אֶל־הַבּוֹר וְהִנֵּה אֵין־יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת־
ל בְּגָדָיו : וַיָּשָׁב אֶל־אָחָיו וַיֹּאמֶר הִנֵּלֶד אֵילָנוּ וְאֵנִי אָנֹכִי אֲנִי־בָא :
31 וַיִּקְרָחֻהוּ אֶת־כִּתְּנֵת יוֹסֵף וַיִּשְׁחַטֻהוּ שְׂעִיר עִזִּים וַיִּטְבְּלוּ אֶת־הַכִּתְּנֵת בָּדָם :
32 וַיִּשְׁלַחֻהוּ אֶת־כִּתְּנֵת הַפָּסִים וַיָּבִיאוּ אֶל־אָבִיהֶם וַיֹּאמְרוּ זֹאת מַצְאֵנוּ
33 הַכִּרְ־נָא הַכִּתְּנֵת בְּנֶה הוּא אִם־לֹא : וַיִּפְקְדֵה וַיֹּאמֶר כִּתְּנֵת בְּלִי חֵיָה

רָעָה אֶזְכְּרָהּ טָרָה טָרָה יוֹסֵף: וַיִּקְרַע בְּעֵקֶב שְׂמִלְתָּיו וַיִּשֶׁם שָׁק 34
 בְּמִתְנָיו וַיִּתְאַבֵּל עַל־בְּנוֹ יָמִים רַבִּים: וַיִּקְמֵי כָל־בָּנָיו וְכָל־בָּנֹתָיו לֵה
 לְנַחֲמֹו וַיִּמְאָן לְהַתְנַחֵם וַיֹּאמֶר כִּי־אֶרְדּוּ אֶל־בְּנֵי אָבִל שְׂאֵלָה וַיִּבְרַךְ
 אֹתָם אָבִיו: וְהַמְדִּלִים מִכְרוּ אֹתוֹ אֶל־מִצְרַיִם לְפֹטִיפָר סָרִיס פְּרֹעֶה 36
 שׁוֹר הַשְּׂבָחִים: פ

CHAPTER XXXIX. לט

וַיִּוֹסֶס הַיִּגְרָד מִצְרַיִמָּה וַיִּקְנָהוּ פֹטִיפָר סָרִיס פְּרֹעֶה שׁוֹר הַשְּׂבָחִים א
 אִישׁ מִצְרֵי מִיֵּד הַיִּשְׁמַעְאֵלִים אֲשֶׁר הוֹרְדָהוּ שָׁמָּה: וַיְהִי יְהוָה אֶת־ 2
 יוֹסֵף וַיְהִי אִישׁ מַצְלִית וַיְהִי בָּבִית אֲדֹנָיו הַמִּצְרִי: וַיֵּרָא אֲדֹנָיו כִּי 3
 יְהוָה אִתּוֹ וְכָל אֲשֶׁר־הוּא עֹשֶׂה יְהוָה מַצְלִית בְּיָדוֹ: וַיִּמְצָא יוֹסֵף 4
 חֵן בְּעֵינָיו וַיִּשְׁתָּה אִתּוֹ וַיַּפְקְדֵהוּ עַל־בֵּיתוֹ וְכָל־יֹשְׁלֹו נָתַן בְּיָדוֹ:
 וַיְהִי מֵאִזְּ הַפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל־אֲשֶׁר יִשְׁלֹו וַיִּבְרַךְ יְהוָה ה
 אֶת־בָּיִת הַמִּצְרִי בְּגִלְל יוֹסֵף וַיְהִי בְּרַפְּת יְהוָה בְּכָל־אֲשֶׁר יִשְׁלֹו בְּבֵית
 וּבִשְׂדֵה: וַיַּעֲזֹב כָּל־אֲשֶׁר־לֹו בְּיָד יוֹסֵף וְכָל־יָדָע אֹתוֹ מֵאוּמָה כִּי 6
 אִם־הִלָּחֵם אֲשֶׁר־הוּא אִיכָל וַיְהִי יוֹסֵף וַיַּפְה־תָּאֵר וַיִּפֶּה מְרָאֵה: וַיְהִי 7
 אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתֵּשֶׂא אֲשֶׁת־אֲדֹנָיו אֶת־עֵינֶיהָ אֶל־יוֹסֵף וַתֹּאמֶר
 שְׂכָבָה עִמִּי: וַיִּמְאָן, וַיֹּאמֶר אֶל־אִשְׁתּוֹ אֲדֹנָיו הֵן אֲדֹלִי לֹא־יָדָע אֹתִי 8
 מִה־בָּבִית וְכָל אֲשֶׁר־יִשְׁלֹו נָתַן בְּיָדִי: אֵינֶנּוּ גָדוֹל בְּבֵית הָזֶה מִמֶּנִּי 9
 וְלֹא־הִשְׁתָּה מִמֶּנִּי מֵאוּמָה כִּי אִם־אוֹתָהּ בָּאֲשֶׁר אֶת־אִשְׁתּוֹ וְאִיךָ אֶעֱשֶׂה
 הַרְעָה הַגְּדֹלָה הַזֹּאת וְהִטָּאתִי לְאֵלֹהִים: וַיְהִי כִּדְבָרָה אֶל־יוֹסֵף יוֹסֵף, 10
 וְכָל־אֲשֶׁמַע אֵלֶיהָ לִשְׂכָב אֶצְלָהּ לַחַיִּוֹת עִמָּה: וַיְהִי כִּהְיוֹם הַזֶּה 11
 וַיָּבֹא הַבַּיִתָּה לַעֲשׂוֹת מְלָאכָתּוֹ וְאִין אִישׁ מֵאֲנָשֵׁי הַבַּיִת שֵׁם בְּבֵית:
 וַתִּתְּשָׁהוּ בְּבִגְדוֹ לֵאמֹר שְׂכָבָה עִמִּי וַיַּעֲזֹב בְּגָדוֹ בְּיָדָהּ וַיִּקֶּס וַיֵּצֵא 12
 הַחוּצָה: וַיְהִי כִּרְאוּתָהּ כִּי־עָזַב בְּגָדוֹ בְּיָדָהּ וַיִּקֶּס הַחוּצָה: וַתִּקְרָא 13
 לַאֲנָשֵׁי בֵיתָהּ וַתֹּאמֶר לָהֶם לֵאמֹר רְאוּ הֵבִיא לָנוּ אִישׁ עֲבָרִי לַעֲחֹק 14
 כִּי־בָא אֵלַי לִשְׂכָב עִמִּי וְאֶקְרָא בְּקוֹל גָּדוֹל: וַיְהִי כִשְׁמֵלוֹ כִּי־הִרְיַמְתִּי טו
 קוֹלִי וְאֶקְרָא וַיַּעֲזֹב בְּגָדוֹ אֶצְלִי וַיִּקֶּס וַיֵּצֵא הַחוּצָה: וַתִּפֹּק בְּגָדוֹ 16
 אֶצְלָהּ עַד־בֹּא אֲדֹנָיו אֶל־בֵּיתוֹ: וַתְּדַבֵּר אֵלָיו בְּדְבָרִים הָאֵלֶּה לֵאמֹר 17
 בָּא אֵלַי הָעֶבֶד הָעֲבָרִי אֲשֶׁר־הִבֵּאתָ לָנוּ לַעֲחֹק כִּי: וַיְהִי כִּהִרְיַמִּי קוֹלִי 18
 וְאֶקְרָא וַיַּעֲזֹב בְּגָדוֹ אֶצְלִי וַיִּקֶּס הַחוּצָה: וַיְהִי כִשְׁמֵעַ אֲדֹנָיו אֶת־ 19
 דְּבָרֵי אִשְׁתּוֹ אֲשֶׁר דִּבְּרָה אֵלָיו לֵאמֹר בְּדְבָרִים הָאֵלֶּה עָשָׂה לִי עֲבָדָה
 וַיַּחֲרֹ אַפּוֹ: וַיִּקַּח אֲדֹלֵי יוֹסֵף אֹתוֹ וַיִּתְּנֵהוּ אֶל־בָּיִת הַסֹּהֵר מִקִּוּם 20

21 וְאֶשְׁרָאֲסוּרֵי הַמֶּלֶךְ אֲסוּרִים וַיְהִי־שָׁם בְּבֵית הַסֵּהֶר: וַיְהִי יְהוָה אִתּוֹ
 22 יוֹסֵף וַיֵּט אֵלָיו חֶסֶד וַיִּתֵּן חָפוּ בְעֵינָיו שֹׁר בֵּית־הַסֵּהֶר: וַיִּתֵּן שֹׁר בֵּית־
 הַסֵּהֶר בְּיַד־יוֹסֵף אֵת כָּל־תְּאֵסוּרָם אֲשֶׁר בְּבֵית הַסֵּהֶר וְאֵת כָּל־אֲשֶׁר
 23 עֹשִׂים שָׁם הָיָה עֹשֶׂה: אֵין שֹׁר בֵּית־הַסֵּהֶר רָאָה אֶת־כָּל־
 מְאוּמָה בְּדָרוֹ בְּאֲשֶׁר יְהוָה אִתּוֹ וְאֲשֶׁר־הָיָה עֹשֶׂה יְהוָה מִצְּלִיחַ: פ

CHAPTER XL. מ

א וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חֲטָאֵי מִשְׁקָה מְלֶכֶת־מִצְרַיִם וְהָאִפָּה לְאֶדְנֶיהָם
 2 לְמֶלֶךְ מִצְרַיִם: וַיִּקְצֹץ פָּרְעָה עַל שְׁנֵי סְרִיסָיו עַל שֹׁר הַמִּשְׁכָּלִים וְעַל
 3 שֹׁר הָאוֹפִים: וַיִּתֵּן אֹתָם בְּמִשְׁמֶר בֵּית שֹׁר הַטְּבָחִים אֶל־בֵּית הַסֵּהֶר
 4 מִקִּים אֲשֶׁר יוֹסֵף אֲסִיר שָׁם: וַיִּפְקֹד שֹׁר הַטְּבָחִים אֶת־יוֹסֵף אֹתָם
 ה וַיִּשְׁרַת אֹתָם וַיְהִי נָמִים בְּמִשְׁמֶר: וַיַּחֲלֹמוּ הַלֵּוִים שְׁנֵיהֶם אִישׁ
 הַלְּמוֹ בְּלִילָה אַחֵר אִישׁ כַּפְתָּרוֹן הַלְּמוֹ הַמִּשְׁקָה וְהָאִפָּה אֲשֶׁר לְמֶלֶךְ
 6 מִצְרַיִם אֲשֶׁר אֲסוּרִים בְּבֵית הַסֵּהֶר: וַיָּבֹא אֲלֵיהֶם יוֹסֵף בִּבְקָר וַיִּרְא
 7 אֹתָם וַהֲנִם זָעִפִּים: וַיִּשְׁאַל אֶת־סְרִיסָיו פָּרְעָה אֲשֶׁר אִתּוֹ בְּמִשְׁמֶר בֵּית
 8 אֲדֹנָיו לֵאמֹר מִדּוּעַ פְּנִיכֶם רָעִים הַיּוֹם: וַיֹּאמְרוּ אֵלָיו הַלֵּוִים הַלְּמוּ
 וּפְתָר אֵין אִתּוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הֲלֹוא לְאַלְהֵים פְּתָר־לָוִים סִפְרוּ־נָא
 9 לִי: וַיִּסְפֹּר שְׁרֵי־הַמִּשְׁקִים אֶת־הַלְּמוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ בְּחֻלּוֹמִי וַהֲנִי־
 י גִּפֹּן לִפְנֵי: וּבִגְפֹן שְׁלֹשָׁה שְׁרִיגִים וְהִוא כַּפְרַחַת עֲלֵתָה נִצָּה הַבְּשִׁילוֹ
 11 אֲשֶׁב־לָתִיהָ עֲנָבִים: וְכִסַּי פָּרְעָה בְּיָדִי וְאֶקַּח אֶת־הָעֲנָבִים וְאֲשַׁחֵט
 12 אֹתָם אֶל־כִּוִּס פָּרְעָה וְאֶתֵּן אֶת־הַכִּוִּס עַל־כַּף פָּרְעָה: וַיֹּאמֶר לוֹ יוֹסֵף
 13 זֶה פְּתָרִנִּי שְׁלֹשַׁת הַשְּׁרָגִים שְׁלֹשַׁת יָמִים הֵם: בְּעוֹד , שְׁלֹשַׁת יָמִים
 וְיֵשָׂא פָרְעָה אֶת־רֹאשׁוֹ וְהִשִּׁיבָה עַל־כַּף וְנָתַתְּ כֹוִס־פָּרְעָה בְּדָרוֹ
 14 כַּמִּשְׁפָּט הָרָאשׁוֹן אֲשֶׁר הָיְתָה מִשְׁקָהוּ: כִּי אִם־זָכַרְתִּי אֹתָךְ בְּאֲשֶׁר
 ט יֵיטֵב לָךְ וְעִשִּׂיתָ־נָא עִמָּדִי חֶסֶד וְהִזְכַּרְתִּי לִי אֶל־פָּרְעָה וְהִוצֵאתִנִּי מִן־
 טו הַבֵּית הַזֶּה: כִּי־גָזַב גָּזַבְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם־פָּה לֹא־עֲשִׂיתִי מְאוּמָה
 16 כִּי־שָׁמוּ אֹתִי בְּבוֹר: וַיִּרְא שְׁרֵי־הָאֹפִים כִּי־טוֹב פְּתָר וַיֹּאמֶר אֶל־יוֹסֵף
 17 אֲדֹאֲנִי בְּחֻלּוֹמִי וַהֲנִי שְׁלֹשָׁה סָלִי חָרִי עַל־רֹאשִׁי: וּבִסָּל הָעֲלוֹן מִפֶּל
 מֵאֶבֶל פָּרְעָה מַעֲשֶׂה אִפָּה וְהָעוֹף אֶכֶל אֹתָם מִן־הַסָּל מִעַל רֹאשִׁי:
 18 וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פְּתָרִנִּי שְׁלֹשַׁת הַסָּלִים שְׁלֹשַׁת יָמִים הֵם:
 19 בְּעוֹד , שְׁלֹשַׁת יָמִים וְיֵשָׂא פָרְעָה אֶת־רֹאשׁוֹ מִעֲלֵיהָ וְתִלָּה אֹתָהּ
 כ עַל־עַץ וְאֶבֶל הָעוֹף אֶת־בְּשָׂרָהּ מִעֲלֵיהָ: וַיְהִי , בַּיּוֹם הַשְּׁלִישִׁי יוֹם

הַלָּדָת אֶת־פֶּרְעָה וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו וַיִּשָּׂא אֶת־רֹאשׁ שׁוֹר הַמִּשְׁקָיִם
וְאֶת־רֹאשׁ שׁוֹר הָאֵפִים בְּתוֹךְ עַבְדָּיו: וַיָּשָׁב אֶת־שׁוֹר הַמִּשְׁקָיִם עַל־
מִשְׁקָהוּ וַיִּתֵּן הַזֶּסֶם עַל־כַּף פֶּרְעָה: וְאֵת שׁוֹר הָאֵפִים תָּלָה בְּאֶשֶׁר
פֶּתַח לְהֵם יוֹסֵף: וְלֹא־זָכַר שׁוֹר־הַמִּשְׁקָיִם אֶת־יוֹסֵף וַיִּשְׁכַּחְהוּ:

CHAPTER XLI. מא

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפֶרְעָה חָלָם וַהֲפָה עֹמֵד עַל־הַיָּאָר: וַהֲפָה א
מִדְּהִיאוֹהָ עַל־הַ לָּבַשׁ פָּרוֹת וְפָרוֹת מִרְאָה וּבְרִיאוֹת בָּשָׂר וַתַּרְשִׁינָה בָּאָהוּ:
וַהֲפָה שִׁבְעַת פָּרוֹת אֲחֵרוֹת עֲלוֹת אֲחֵרֵיהֶן מִדְּהִיאוֹהָ רָעוֹת מִרְאָה
וְדַקּוֹת בָּשָׂר וַתַּעֲמִדְנָה אֶצֶל הַפָּרוֹת עַל־שֹׁפֶת הַיָּאָר: וַתֹּאכְלֶנָּה
הַפָּרוֹת רָעוֹת הַמִּרְאָה וְדַקּוֹת הַבָּשָׂר אֵת שִׁבְעַת הַפָּרוֹת יָפֹת הַמִּרְאָה
וַהֲבִרְיאוֹת וַיִּיקֶץ פֶּרְעָה: וַיִּישָׁן וַיַּחֲלֹם שְׁנִית וַהֲפָה שִׁבְעַת שִׁבְלִים
עֲלוֹת בִּקְנָה אֶחָד בְּרִיאוֹת וְטָבוֹת: וַהֲפָה שִׁבְעַת שִׁבְלִים דַּקּוֹת וְשִׁדְרֹפֹת
קָדְרִים אֲחֵרוֹת אֲחֵרֵיהֶן: וַתִּבְלַעְנָה הַשִּׁבְלִים הַדַּקּוֹת אֵת שִׁבְעַת הַשִּׁבְלִים
הַבְּרִיאוֹת וַהֲמַלְאוֹת וַיִּיקֶץ פֶּרְעָה וַהֲפָה חָלֹם: וַיְהִי בַּבֹּקֶר וַתַּפְסֵם
רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת־כָּל־חֹרֶטְמֵי מִצְרָיִם וְאֶת־כָּל־חַקְמֵיהָ וַיֹּסֶפֶר
פֶּרְעָה לָהֶם אֶת־חֲלֹמוֹ וַאֲיֹן־פִּתְרָם אוֹתָם לְפֶרְעָה: וַיַּדְבֵּר שׁוֹר הַמִּשְׁקָיִם
אֶת־פֶּרְעָה לֵאמֹר אֶת־הַטָּאִי אֲנִי מִזְכִּיר הַיּוֹם: פֶּרְעָה קָצָה עַל־עַבְדָּיו
וַיִּתֵּן אוֹתוֹ בְּמִשְׁמַר בֵּית שׁוֹר הַשִּׁבְלִים אוֹתוֹ וְאֵת שׁוֹר הָאֵפִים:
וַתַּחֲלֶמְהָ חֲלוֹם בְּלִילָה אֶחָד אֲנִי וַחֲוָה אִישׁ כַּפְתָּרוֹן חֲלֹמוֹ חֲלֹמְנוּ:
וְשֵׁם אֲתָנִי נָעַר עַבְדִּי עָבַד לְשׁוֹר הַשִּׁבְלִים וַיִּסְפֹּרֵנוּ וַיַּפְתָּרֵנוּ אֶת־
חֲלֹמְתֵינוּ אִישׁ כַּחֲלֹמוֹ פֶּתַח: וַיְהִי כַּאֲשֶׁר פָּתַרֵנוּ כֵּן הָיָה אוֹתוֹ
הַשִּׁיב עַל־כַּפְנֵי וְאוֹתוֹ תָּלָה: וַיִּשְׁלַח פֶּרְעָה וַיִּקְרָא אֶת־יוֹסֵף וַיִּרְצָהוּ
מִדְּהִיאוֹהָ וַיַּגְלֵל וַיַּחֲלֶק שְׁמִלְתּוֹ וַיָּבֵא אֶל־פֶּרְעָה: וַיֹּאמֶר פֶּרְעָה
אֶל־יוֹסֵף חֲלוֹם חֲלֹמְתִי וּפֶתַח אֵין אוֹתוֹ וְאֲנִי שֹׁמֵעֲתִי עָלֶיךָ לֵאמֹר
תִּשְׁמַע חֲלוֹם לְפֶתַח אוֹתוֹ: וַיַּעַן יוֹסֵף אֶת־פֶּרְעָה לֵאמֹר בְּלִעְדִּי אֱלֹהִים
נָעָה אֶת־שְׁלוֹם פֶּרְעָה: וַיַּדְבֵּר פֶּרְעָה אֶל־יוֹסֵף בְּחֲלֹמָיִ הִנְנִי עֹמֵד
עַל־שֹׁפֶת הַיָּאָר: וַהֲפָה מִדְּהִיאוֹהָ עֲלוֹת שִׁבְעַת בְּרִיאוֹת בָּשָׂר
וַיִּפֹּת הָאֹר וַתַּרְשִׁינָה בָּאָהוּ: וַהֲפָה שִׁבְעַת פָּרוֹת אֲחֵרוֹת עֲלוֹת אֲחֵרֵיהֶן
דַּלּוֹת וְרָעוֹת תָּאָר מְאֹד וְדַקּוֹת בָּשָׂר לֹא־רָאִיתִי כַּהֲפָה בְּכָל־אֶרֶץ
מִצְרָיִם לָרֹעַ: וַתֹּאכְלֶנָּה הַפָּרוֹת הַדַּקּוֹת וַהֲרָעִית אֵת שִׁבְעַת הַפָּרוֹת
הָרִאשֹׁנֹת הַבְּרִיאוֹת: וַתִּבְאֶנָּה אֶל־קַרְפָּנָה וְלֹא נִדְעָ כִּי־בָא אֶל־
קַרְפָּנָה וּמִרְאִיתוֹ רַע כַּאֲשֶׁר בְּתַחֲלָה וַאֲיִקֶץ: וְאַרְבָּע בְּחֹלְמֵי וַהֲפָה

23 שבע שבלים עלת בקנה אחד מלאת וטבות: והנה שבע שבלים
 24 צמחות דקות שדפות קדים צמחות אחריהם: ותבלען השבלים
 הנקת את שבע השבלים הטבות ואמר אליהם חרשמים ואין מגיד
 כה לי: ונאמר יוסף אלפרעה חלום הוא את אשר האלהים
 26 עשה הגיד לפרעה: שבע פרת הטבת שבע שנים הנה ושבע השבלים
 27 הטבת שבע שנים הנה חלום אחד הוא: ושבע הפרות הנקות
 והפרעת העלת אחריהן שבע שנים הנה ושבע השבלים הנקות
 28 שדפות הקדים יהיו שבע שני רעב: הוא הדבר אשר דברתי אלי
 29 פרעה אשר האלהים עשה הראה אתפרעה: הנה שבע שנים באות
 30 שבע גדול בכלארץ מצרים: וקמו שבע שני רעב אחריהן ונשבת כל
 31 השבע בארץ מצרים וכלה הרעב אתהארץ: ולא יתבע השבע בארץ
 32 מפני הרעב ההוא אחריהן פירכבד הוא מאד: ועל השנות החלום
 אלפרעה פעמים כרנכן הדבר מעם האלהים וממחר האלהים לעשותו:
 33 ועתה ורא פרעה איש נבון וחכם וישיתוהו עלארץ מצרים: יעשה
 34 פרעה ויפקד פקדים עלהארץ וחמש אתארץ מצרים בשבע שני
 35 השבע: ויקבצו אתכלאכל השנים הטבות הבאת האלה ויצברו
 36 תחת ידפרעה אכל בערים ושמו: והלה חאכל לפקדון לארץ
 לשבע שני הרעב אשר תהיון בארץ מצרים ולא תחרת הארץ ברעב:
 37 ויטיב הדבר בעיני פרעה ובעיני כלעבדיו: ונאמר פרעה אלעבדיו
 38 הןמצא כזה איש אשר רוח אלהים בו: ונאמר פרעה אליוסף
 39 מ אתלי הוריע אלהים אותה אתכלזאת איךנבון וחכם כמוה: אתה
 41 תהנה עלביתך ועלפיה ושק כלעמי רק תבסא אנגל ממך: ונאמר
 42 פרעה אליוסף ראה נתתי אתך על כלארץ מצרים: וחסר פרעה
 אתטבעתו מעל ידו ויתן אתה עליד יוסף וילבש אתו בגדישש
 43 וגשם רבד הנהב עלצווארו: וירכב אתו במרכבת המשנה אשרלו
 44 ויקראו לפניו אברהם ונתן אתו על כלארץ מצרים: ונאמר פרעה
 אליוסף אני פרעה ובלעדיה לא יורים איש אתידו ואתרגלו בכל
 45 ארץ מצרים: ויקרא פרעה שםיוסף צפנת פענח ויתןלו אתאסנת
 46 בתפוטו פרה כהן אן לאשה ויצא יוסף עלארץ מצרים: ויוסף
 47 בןשנים שנה בעמדו לפני פרעה מלךמצרים ויצא יוסף מלפני
 48 פרעה ויגבר בכלארץ מצרים: ותעש הארץ בשבע שני השבע
 49 לקמצים: ונקפץ אתכלאכל שבע שנים אשר היה בארץ מצרים
 ויתןאכל בערים אכל שהההעיר אשר סביבתיה נתן בתוכה: ויצבר
 יוסף בר כחול הים הרבה מאד עד פירחול לספר פראין מספר:

וְלִיּוֹסֶה יָלֹךְ שְׁנֵי בָנִים בְּטָרֶם תָּבוֹא שְׁנֵת הָרָעָב אֲשֶׁר יִלְדֶּה-לּוֹ אֶסְכֹּת 5
 בַּת-פֹּטִי פָרַע כְּהֵן אֹזֶן: וַיִּקְרָא יוֹסֶה אֶת-שֵׁם הַבְּכוֹר מִנְשֵׁה כִּי-נִשְׁנִי 51
 אֱלֹהִים אֶת-כְּלִיעִמְלִי וְאֵת פְּלִפִּית אָבִי: וְאֵת שֵׁם הַשְּׁנִי קָרָא אֶפְרַיִם 52
 כִּי-רַחֲפָנִי אֱלֹהִים בְּאֶרֶץ עֲנִי: וַתְּכַלֶּינָה שְׁבַע שְׁנֵי הַשְּׁבַע אֲשֶׁר הָיָה 53
 בְּאֶרֶץ מִצְרַיִם: וַתַּחֲלִינָה שְׁבַע שְׁנֵי הָרָעָב לָבוֹא כְּאֲשֶׁר אָמַר יוֹסֶה וַיְהִי 54
 רָעָב בְּכָל-הָאָרְצוֹת וּבְכָל-אֶרֶץ מִצְרַיִם הָיָה לָחֶם: וַתִּרְעַב כָּל-אֶרֶץ מִצְרַיִם 55
 וַיִּצְעַק הָעָם אֶל-פְּרֹעֶה לֵאמֹר פְּרֹעֶה לְכָל-מִצְרַיִם לָכֵן וַיֹּאמֶר אֶל-יֹסֶה 56
 אֲשֶׁר-יָאמַר לָכֵן תַּעֲשׂוּ: וְהָרָעָב הָיָה עַל כָּל-פְּנֵי הָאֶרֶץ וַיִּפְתַּח יוֹסֶה 57
 אֶת-כְּלִיאֲשֶׁר בָּהֶם וַיִּשְׁפֹּר לְמִצְרַיִם וַיַּחֲזֹק הָרָעָב בְּאֶרֶץ מִצְרַיִם: וְכָל-
 הָאֶרֶץ בָּאוּ מִצְרַיִמָּה לִשְׁבֹּר אֶל-יֹסֶה כִּי-חָזַק הָרָעָב בְּכָל-הָאֶרֶץ:

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וַיֵּרָא יַעֲקֹב כִּי יִשְׁ-שָׁבֵר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לְמוֹת תִּתְרָאוּ: א
 וַיֹּאמֶר הִנֵּה שְׁמִיעָתִי כִּי יִשְׁ-שָׁבֵר בְּמִצְרַיִם רְדִי-שָׁמָּה וּשְׁבֵרוּ-לִנִּי מִשֹּׁם 2
 וְנַחֲמֵה וְלֹא נִמּוּת: וַיִּרְדּוּ אֶחָיִי-יֹסֶה עֲשָׂרָה לְשָׁבֵר גֵּר מִמִּצְרַיִם: 3
 וְאֶת-בְּנֵי-מִינְ אָחִי יוֹסֶה לֹא-שָׁלַח יַעֲקֹב אֶת-אֶחָיו כִּי אָמַר פֶּן-יִקְרָאֵנִי 4
 אֶסְיוֹן: וַיָּבֹא אֵל בְּנֵי יִשְׂרָאֵל לְשָׁבֵר בְּתוֹךְ הַבָּאִים כִּי-הָיָה הָרָעָב בְּאֶרֶץ 5
 כְּנָעַן: וַיּוֹסֶה הוּא הַשְּׁלִיט עַל-הָאֶרֶץ הוּא הַמְּשַׁבֵּיר לְכָל-עַם הָאֶרֶץ 6
 וַיָּבֹא אָחִי יוֹסֶה וַיִּשְׁתַּחֲוֶה-לּוֹ אַפְסִים אֶרֶצָה: וַיֵּרָא יוֹסֶה אֶת-אֶחָיו 7
 וַיִּבְרָם וַיִּתְּנָר אֲלֵיהֶם וַיִּדְבֹּר אִתָּם קְשׁוֹת וַיֹּאמֶר אֲלֵיהֶם מַיִן בָּאֵתָם
 וַיֹּאמְרוּ מֵאֶרֶץ כְּנָעַן לְשִׁבְרָ-אֶכֶל: וַיִּכַּר יוֹסֶה אֶת-אֶחָיו וְהֵם לֹא הִכְרָהוּ: 8
 וַיִּזְכֹּר יוֹסֶה אֵת הַחֲלִמּוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵיהֶם מְרֻגְלִים 9
 אַתֶּם לִרְאוֹת אֶת-עֲרֹנֹת הָאֶרֶץ בָּאתֶם: וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנִי וַעֲבָדֶיךָ 10
 בָּאוּ לְשִׁבְרָ-אֶכֶל: כִּכְנוּ בְּנֵי אִישׁ-אֶחָד נַחֲנוּ כְּנִים אֲנַחֲנוּ לֹא-דָהִינוּ 11
 עֲבָדֶיךָ מְרֻגְלִים: וַיֹּאמֶר אֲלֵיהֶם לֹא כִּי-עֲרֹנֹת הָאֶרֶץ בָּאתֶם לִרְאוֹת: 12
 וַיֹּאמְרוּ שְׁנֵים עָשָׂר עֲבָדֶיךָ אַחִים, אֲנַחֲנוּ בְּנֵי אִישׁ-אֶחָד בְּאֶרֶץ 13
 כְּנָעַן וְהִנֵּה הִקְטַן אֶת-אֲבִינֹי הַיּוֹם וְהָאֶחָד אוֹיְנֹנוּ: וַיֹּאמֶר אֲלֵיהֶם 14
 יוֹסֶה הוּא אֲשֶׁר דִּבַּרְתִּי אֲלֵיכֶם לֵאמֹר מְרֻגְלִים אַתֶּם: בְּזֹאת תִּבְחֲנוּ חַי 15
 פְּרֹעֶה אֶס-תַּעֲבֹד מִזֶּה כִּי אֶס-בָּבֹא אֲחִיכֶם הִקְטַן הַנֶּפֶשׁ: שְׁלַחוּ מֵעַם 16
 אֶתְךָ וַיִּקַּח אֶת-אֲחִיכֶם וְאִתָּם הָאֶסְרוּ וַיִּבְחֲנוּ דְבָרֵיכֶם הָאֵמֶת אִתָּכֶם
 וְאֶס-לֹא חַי פְּרֹעֶה כִּי מְרֻגְלִים אַתֶּם: וַיֹּאסֶה אֹתָם אֶל-מִשְׁמַר שְׁלֹשֶׁת 17
 יָמִים: וַיֹּאמֶר אֲלֵיהֶם יוֹסֶה בְּנוֹם הַשְּׁלִישִׁי זֹאת עָשׂוּ וַחֲיוּ אֶת-הָאֱלֹהִים 18

19 אֲנִי נֹרָא׃ אִם־כִּנִּים אַתָּם אֲחֵיכֶם אַחַד וְאֶסֶר בְּבֵית מִשְׁמָרְכֶם וְאַתֶּם
 כ לָכוּ הִבִּיאוּ שָׂבֵר רַעֲבִין בְּתִיכֶם׃ וְאֶת־אֲחֵיכֶם הִקְטַן תִּבְּיאוּ אֵלַי
 21 וְיֹאמְרוּ דְּבָרֵיכֶם וְלֹא תִמְחָדוּ וַיַּעֲשׂוּ־כֵן׃ וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו אֲבֹל
 אֲשָׁמִים׃ אֲנִיכֶם עַל־אָחֵינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְנוֹ אֵלֵינוּ
 22 וְלֹא שָׁמַעְנוּ עֲלֵיכֶן בָּצָא אֵלֵינוּ הַצָּרָה הַזֹּאת׃ וַיַּעַן רְאוּבֵן אֲתָם
 לֵאמֹר הֲלוֹא אֲמַרְתִּי אֲלֵיכֶם׃ לֵאמֹר אֶל־תִּחַטְּאוּ בַּלֵּל וְלֹא שָׁמַעְתֶּם
 23 וְגִם־דָּמִי הִנֵּה נִדְרָשׁ׃ וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף כִּי הִמְלִיץ
 24 בְּרִנְתָּם׃ וַיִּשָּׁב מֵעֲלֵיהֶם וַיִּבֶן וַיָּשֶׁב אֲלֵהֶם וַיְדַבֵּר אֲלֵהֶם וַיִּקַּח מֵאֲתָם
 כה אֶת־שִׁמְעוֹן וַיֹּאסֶר אֹתוֹ לְעֵינֵיהֶם׃ וַיִּצְוּ יוֹסֵף וַיִּמְלְאוּ אֶת־כִּלְיֵיהֶם בָּרָה
 וַיִּלְחָשִׁיב בַּכֶּפִּיָּהֶם אִישׁ אֶל־שִׁקְלֹו וְלָתֵת לָהֶם צָדָה לַדֶּרֶךְ וַיַּעַשׂ לָהֶם
 26 כֵּן׃ וַיִּשְׂאוּ אֶת־שִׁבְרָם עַל־חֲמִירֵיהֶם וַיִּלְכְּדוּ מִשָּׁם׃ וַיִּפְתַּח הָאֹחַד אֶת־
 27 שִׁקְלֹו לָתֵת מִכֶּסֶּף לַחֲמִירוֹ בַּמִּלֹּן וַיִּרְא אֶת־כֶּסֶּפוֹ וַהֲגִיד־הוּא בְּפִי
 28 אֲמִתּוֹתָיו׃ וַיֹּאמֶר אֶל־אָחִיו חֲזֹשֶׁב כֶּסֶּפִּי וְגַם הַנֶּה בְּאִמְתּוֹתַי וַיִּבְּאוּ
 29 לָכֶם וַיַּחֲדְדוּ אִישׁ אֶל־אָחִיו לֵאמֹר מִהֲדָאָת עֲשֵׂה אֲלֵהֶם לָנוּ׃ וַיִּבְּאוּ
 אֶל־יַעֲקֹב אֲבִיהֶם אֶרְצָה כָּנָעַן וַיַּגִּידוּ לוֹ אֵת כָּל־הַקֶּרֶת אֲתָם לֵאמֹר׃
 3 אֲדָבָר הָאִישׁ אֲדָנִי הָאָרֶץ אֲתָנוּ קָשׁוֹת וַיִּתֵּן אֹתָנוּ כַּמְּרֻגִלִים אֶת־הָאָרֶץ׃
 31 וַיֹּאמֶר אֲלֵיו אֲנִי אֲנִיכֶם לֹא הָיִינוּ מְרֻגִלִים׃ שְׁנֵים־עָשָׂר אָנָּהּנוּ אֲנִים
 32 בְּנֵי אֲבִינוּ הָאֶחָד אֵינָנוּ וְהַקָּטָן הֵנוּם אֶת־אֲבִינוּ בָּאָרֶץ כָּנָעַן׃ וַיֹּאמֶר
 33 אֵלֵינוּ הָאִישׁ אֲדָנִי הָאָרֶץ בְּנָאֵת אֲדַע כִּי כִנִּים אַתֶּם אֲחֵיכֶם הָאֹחַד
 34 הַיֵּיתָ אֹתִי וְאֶת־רַעֲבִין בְּתִיכֶם קָחִי וְלָכוּ׃ וְהִבִּיאוּ אֶת־אֲחֵיכֶם הִקְטַן
 אֵלַי וְאֲדַעֶה כִּי לֹא מְרֻגִלִים אַתֶּם כִּי כִנִּים אַתֶּם אֶת־אֲחֵיכֶם אֲתָן
 35 לָכֶם וְאֶת־הָאָרֶץ תִּסְחָרוּ׃ וַיְהִי הֵם מְרִיקִים שְׂקֵיהֶם וַהֲגִיד־אִישׁ
 אֶרְוֹר־כֶּסֶּפוֹ בְּשִׁקְלוֹ וַיִּרְאוּ אֶת־צִירֹת כֶּסֶּפִּיהֶם הַמָּדָה בְּאֵבֵיהֶם וַיִּירָאוּ׃
 36 וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אֲבִיהֶם אֲתִי שִׁכַּלְתֶּם יוֹסֵף אֵינֶנִּי וְשָׁמַעִין אֵינָנוּ
 37 וְאֶת־בְּנֵי־מִן תִּקְחוּ עָלַי הֵיוּ כְלָנָה׃ וַיֹּאמֶר רְאוּבֵן אֶל־אֲבִיו לֵאמֹר אֶת־
 שְׁנֵי בְנֵי תַמָּיִת אִם־לֹא אֲבִיאוּנִי אֲלֵיָה תִּנָּה אֹחִי עַל־יָדַי וְאֲנִי אֲשִׁיבֶנּוּ
 38 אֲלֵיָה׃ וַיֹּאמֶר לֹא־יִגַּד בְּנֵי עַמְכֶם כִּי־אֲחִיו מֵת וְהוּא לִבְדּוֹ נִשְׁאָר
 וַקִּרְאֵהוּ אֶסֶן בְּדֶרֶךְ אֲשֶׁר תִּלְכוּ־בָהּ וְהוֹרִדְתֶּם אֶת־שִׁיבְתִּי בְּיָגֹן שְׂאוּלָה׃

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2 וַהֲרַעֲב כָבֵד בָּאָרֶץ׃ וַיְהִי כֹאֲשֶׁר פָּלַל לֵאכֹל אֶת־הַשָּׂבִר אֲשֶׁר הִבִּיאוּ
 3 מִמִּצְרַיִם וַיֹּאמֶר אֲלֵיהֶם אֲבִיהֶם שְׁבוּ שְׁבִירוֹלָנוּ מִעַט־אֶכֶל׃ וַיֹּאמֶר
 אֲלֵיו יְהוֹדָה לֵאמֹר הֵעֵד הָעָד בָּנוּ הָאִישׁ לֵאמֹר לֹא־תָרָאוּ פָּלִי בְלָתִי

4 אחיכם אתכם: אם יושף משלח את-אחינו אתנו נרדו ונשברה לה
 5 אכל: ואם-אינך משלח לא נרד כיה-איש אמר אלינו לא-תראו פני
 6 בלתי אחיכם אתכם: ויאמר ישראל למה הרעתם לי להגיד לאיש
 7 העזר לכם אח: ויאמרו שאל שאלה-איש לנו ולמולדתנו לאמר
 8 העזר אביכם חל היש לכם אח נגד-לז עלפי הדברים האלה הידוע
 9 נדע כי יאמר הוריו את-אחיכם: ויאמר יהודה אלי-ישראל אביו
 10 שלחה הנער אתי ונקומה ונלכה ונקחיה ולא נמות גם-אנחנו גם-אתה
 11 גם-טעני: אכל אערבנו מידי תבקשנו אם-לא הביאתיו אליך
 12 והצגתיו לפניה והטאתי לה כל-הימים: כי לולא התמהמהנו פרי-
 13 עתה שבנו זה פנמים: ויאמר אלהם ישראל אביהם אספן: אפוא
 14 זאת עשו קחו מזמרת הארץ בכליכם והורידו לאיש מנחה מעט
 15 צרי ומעט דבש נכאת ולט בטינים ושקדים: וכסף משנה קחו בידכם
 16 ואת-הכסף המושב בפי אמת-חיתכם תשיבו בידכם אולי משנה הוא:
 17 ואת-אחיכם קחו וקומו שובו אליה-איש: ואל שני ותן לכם רחמים
 18 לפני האיש ושלח לכם את-אחיכם אחר ואת-בנימין ואלי כאשר
 19 שללתי שכלתי: ויקחו האנשים את-המנחה הזאת ומשנה-כסף לקחו
 20 בידם ואת-בנימין ויקמו ויגדו מצרים ויעמדו לפני יוסף: וירא יוסף
 21 אתם את-בנימין ויאמר כאשר על-פיתו חבא את-האנשים חפיתו
 22 ושבח טובו והכן כי אתי ואכלו האנשים בצאריהם: ונעש האיש כאשר
 23 אמר יוסף ויבא האיש את-האנשים ביתו יוסף: ויוראו האנשים כי
 24 הובאה בית יוסף ויאמרו על-דבר הפסל השב באמת-חיתנו בתחלה
 25 אנחנו מיבאים להתגלל עלינו ולהתנפל עלינו ולקחת אתנו לעבדים
 26 ואת-חמרינו: ויגש אליה-איש אשר על-בית יוסף ויגדו אליו פתח
 27 הבית: ויאמרו בי אחי ירד ירדנו בתחלה לשבר-אכל: ויהי פרי-
 28 באתו אליהמלון ונפתחה את-אמת-חיתנו והנה כסף-איש בפי אמת-חיתו
 29 כספנו במשקלו ונשב אתו בידנו: וכסף אחר הורדנו בידנו לשבר-
 30 אכל לא ידענו מישם כספנו באמת-חיתנו: ויאמר שלום לכם אלי-
 31 תיראו אליהם ואליהי אביכם נתן לכם מטמון באמת-חיתכם כספכם
 32 בא אלי ויוצא אלהם את-שמעון: ויבא האיש את-האנשים ביתו
 33 יוסף ויתן-מים וירחצו רגליהם ויתן מספוא לחמריהם: ויכינו את-
 34 המנחה עד-בוא יוסף בצאריהם כי שמעו פישם ואכלו לחם: ויבא
 35 יוסף חפיתו ויביא לו את-המנחה אשר-בדס חפיתו חפיתו-לו
 36 ארצה: וישאל להם לשלום ויאמר השלום אביכם הדין אשר

28 אַמְרָתֶם הַעֲדֵנִי הִי: וַיֹּאמְרוּ שְׁלוֹם לַעֲבָדֶיךָ לְאֲבִינוֹ עֹדֵנֵי הִי וַיִּקְרְאוּ
 29 וַיִּשְׁתַּחֲוּ: וַיֵּשֶׂא עֵינָיו וַיֵּרָא אֶת־בְּנוֹתָיו אֶחָיו בְּנֵי־אָמֶן וַיֹּאמֶר הֲזֶה
 לִּי אֲחֵיכֶם הַקָּטָן אֲשֶׁר אָמַרְתֶּם אֵלַי וַיֹּאמְרוּ אֱלֹהִים יִתְּנָה בָּנִי: וַיִּמָּהֲרָ
 יוֹסֵף פִּי־יִבְכְּמוּ וַיִּחַמְדוּ אֶל־אֶחָיו וַיִּבְקֹשׁ לְבָכּוֹת וַיָּבֹא הַהִדְרָה וַיִּבְכּוּ
 31 שָׁמָּה: וַיִּרְחֹץ פָּנָיו וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שְׂמִימוּ לָחֶם: וַיַּעֲשִׂימוּ לוֹ
 32 לֶבֶדוֹ וּלְחֶם לְבָדָם וּלְמִצְרָיִם הָאֲכָלִים אֹתוֹ לְבָדָם כִּי לֹא יוֹכְלוֹן
 33 הַמִּצְרָיִם לֶאֱכֹל אֶת־הַעֲבָרִים לָחֶם פִּי־תוֹעֵבָה הוּא לְמִצְרָיִם: וַיִּשְׁבּוּ
 לִפְנֵי הַכֹּהֵן כַּבְּלָתוֹ וְהַעֲשִׂיר כַּעֲרֵתוֹ וַיִּתְּמָהּ הָאֲנָשִׁים אִישׁ אֶל־
 34 רַעְיָתוֹ: וַיֵּשֶׂא מִשְׁאֵת מֵאֵת פָּנָיו אֶל־הֶסֶם וַתִּרְבַּ מִשְׁאֵת בְּנוֹמָן מִמִּשְׁאֵת
 כָּל־חֵמֶשׁ יָדוֹת וַיִּשְׁתָּהּ וַיִּשְׁכְּרוּ עִמּוֹ:

CHAPTER XLIV. מד

א וַיִּבְצְרוּ אֶת־אֲשֶׁר עַל־בֵּיתוֹ לְאָמֶן מִלֵּא אֶת־אֲמֻתָּתוֹת הָאֲנָשִׁים אֲכָל כָּאֲשֶׁר
 2 יוֹכְלוֹן שְׂאֵת וְשִׁים כֶּסֶף־אִישׁ בְּפִי אֲמֻתָּתוֹ: וְאֶת־גְּבִילֵי גְבִיעַ הַכֶּסֶף
 תָּשִׂים בְּפִי אֲמֻתָּתוֹת הַקָּטָן וְאֶת כֶּסֶף שִׁבְרוֹ וַיֵּעַשׂ כַּדָּבָר יוֹסֵף אֲשֶׁר
 3 דִּבֶּר: הַבֹּקֶר אִזּוֹר וְהָאֲנָשִׁים שְׁלָחוּ הַמָּדָה וַחֲמִירֵיהֶם: הֵם הֵצִאוּ אֶת־
 הָעִיר לֹא הִתְחִיקוּ יוֹסֵף אָמֶן לְאֲשֶׁר עַל־בֵּיתוֹ קִוִּים רָחֹק אֶחָד הָאֲנָשִׁים
 4 וְהַשְׁתָּחִי אֶת־אֲמֻתָּתוֹ אֶל־הֶסֶם לָמָּה שְׁלַמְתֶּם רָעָה תַּחַת טוֹבָה: הֲלוֹא זֶה
 אֲשֶׁר יִשְׁתָּחָה אֲדָלִי בֹו וְהוּא נִחַשׁ וַיִּנְחַשׁ בֹּו הִרְעִיתֶם אֲשֶׁר עָשִׂיתֶם:
 5 וַיִּשְׁגֹּם וַיִּדְבֹּר אֶל־הֶסֶם אֶת־הַדְּבָרִים הָאֵלֶּה: וַיֹּאמְרוּ אֲדָלִי לָמָּה יִדְבֹּר
 6 אֲדָלִי כַּדְּבָרִים הָאֵלֶּה חֲלִילָה לַעֲבָדֶיךָ מַעֲשֵׂוֹת כַּדָּבָר הַזֶּה: הֵן כֶּסֶף
 אֲשֶׁר מִצָּאנוּ בְּפִי אֲמֻתָּתֵינוּ הִשְׁיבֵנוּ אֵלֶיךָ מֵאֲרֶץ כְּנָעַן וְאִיךָ נִגְלֵב
 7 מִבֵּית אֲדָלִיךָ כֶּסֶף אוֹ זָהָב: אֲשֶׁר יִמָּצֵא אֹתוֹ מִעֲבָדֶיךָ וּמֵת וְגַם־
 8 אֲנִי־נִהְיֶה לְאֲדָלִי לַעֲבָדִים: וַיֹּאמֶר גַּם־עַתָּה כַּדְּבָרֶיכֶם כִּנְהִיָּה אֲשֶׁר
 9 יִמָּצֵא אֹתוֹ יִהְיֶה־לִּי עֹבֵד וְאַתֶּם תִּהְיוּ נָקִים: וַיִּמָּהֲרוּ וַיִּוָּדְדוּ
 10 אִישׁ אֶת־אֲמֻתָּתוֹ אֶרְצָה וַיִּשְׁתָּחוּ אִישׁ אֲמֻתָּתוֹ: וַיִּתְּפֹשׁ בְּגָדוֹל הַחֹל
 11 וַיִּבְקֹטֵן כָּלֶּה וַיִּמָּצֵא הַגְּבִיעַ בְּאֲמֻתָּתוֹ בְּנוֹמָן: וַיִּקְרָעוּ שְׂמֹלֹתָם וַיַּעֲמִסוּ
 12 אִישׁ עַל־חֻמְרוֹ וַיִּשְׁבּוּ הָעִירָה: וַיָּבֹא יְהוּדָה וְאֶחָיו בֵּיתָה יוֹסֵף וְהִיא
 13 עֹדֵנָה שָׁם וַיִּפְּלוּ לְפָנָיו אֶרְצָה: וַיֹּאמֶר לָהֶם יוֹסֵף מַה־הַמַּעֲשֵׂה הַזֶּה
 14 אֲשֶׁר עָשִׂיתֶם הֲלוֹא יָדַעְתֶּם כִּי־נִחַשׁ וַיִּנְחַשׁ אִישׁ אֲשֶׁר כָּמִנִי: וַיֹּאמֶר
 יְהוּדָה מַה־נֹּאמַר לְאֲדָלִי מִה־דְּבָר וּמִה־נִּצְטָדֵק הָאֱלֹהִים מִצָּא אֶת־
 עֲוֹן עֲבָדֶיךָ הַגָּנִי עֲבָדִים לְאֲדָלִי גַם־אֲנִי־נִהְיֶה גַם־אֲשֶׁר־נִמָּצֵא הַגְּבִיעַ בְּיָדוֹ:

17 וַיֹּאמֶר חֲלִילָה לִּי מַעֲשֵׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגִּבִּיעַ בְּיָדוֹ הִוא
 וַהֲיִהְיֶה לִּי עֵבֶד וְאַתָּם עָלוּ לְשָׁלוֹם אֶל־אֲבִיכֶם :
 18 וַיִּגַּשׁ אֵלָיו יְהוֹדָה וַיֹּאמֶר בִּי אֲדֹנָיִי וַדָּבָר־לֹא עֲבָדָה דָּבָר בְּאָזְנִי אֲדֹנָיִי
 19 וְאֶל־יְחִיָּה אֶפְסָה בַּעֲבָדָה כִּי כְמוֹהָ כָּפַרְעֹה : אֲדֹנָיִי שְׂאֵל אֶת־עַבְדִּי לֵאמֹר
 20 הַיְשָׁלְכֶם אֲב אוֹתָם : וַיֹּאמֶר אֶל־אֲדֹנָיִי וְשִׁלְכֵנִי אֲב זָקֵן וְיָגֵד זְקֵנִים קָטָן כ
 21 וְאַחֲרֵי מֵת וַיִּהְיֶה הוּא לְבָדוֹ לְאִמּוֹ וְאָבִיו אָהָבוֹ : וַתֹּאמֶר אֶל־עַבְדִּיהָ
 22 הַיֹּדְהָה אֵלַי וְאֶשְׁוִמָּה עֵינַי עָלָיו : וַיֹּאמֶר אֶל־אֲדֹנָיִי לֹא־יוּכַל הַנָּעַר לַעֲזֹב
 23 אֶת־אָבִיו וְעַזֹּב אֶת־אָבִיו וּמָת : וַתֹּאמֶר אֶל־עַבְדִּיהָ אִם־לֹא יוּכַד אַחֲוֶיכֶם
 24 הַקָּטָן אַתְּכֶם לֹא תִסָּפֵן לְרֹאוֹת פָּנָי : וַיְהִי כִּי עָלִינוּ אֶל־עַבְדָּה אָבִי
 25 וַיִּגְדַּלְנוּ אֶת הַבְּרִי אֲדֹנָיִי : וַיֹּאמֶר אָבִינוּ שָׁבוּ שְׁבִירוּ־לָנוּ מַעַט־אֶכֶל : כה
 26 וַיֹּאמֶר לֹא נוּכַל לָרֶדֶת אִם־יֹשׁ אַחֲוֵינוּ הַקָּטָן אֶתָּנוּ וְיִרְדְּנוּ בִּרְלֹא נוּכַל
 27 לְרֹאוֹת פָּנָי הָאִישׁ וְאַחֲוֵינוּ הַקָּטָן אֵינָנּוּ אֲתָנּוּ : וַיֹּאמֶר עַבְדָּה אָבִי אֲלִינוּ
 28 אַתָּם יַדְעֵתֶם כִּי שָׁנִים רַב־חֲדָלִי אֲשֶׁתִּי : וַיִּצָּא הָאֲחִיד מֵאִתִּי וַאֲמַר אֶף
 29 טָרָה טָרָה וְלֹא רָאִיתִי עַד־הַנֶּה : וּלְקַחְתֶּם גַּם־אֶת־זֶה מֵעַם פָּנָי וְקָרְהִי
 30 אֶסֶן וְהוֹדִיתֶם אֶת־שׁוֹיְבֵתִי בְּרָעָה שְׂאֵלָה : וְעַתָּה כְּבָאִי אֶל־עַבְדָּה אָבִי
 31 וְהַנָּעַר אֵינָנּוּ אֲתָנּוּ וַנִּגְשׂוּ קְשׁוּרָה בְּנַפְשׁוֹ : וְהָיָה בְּרֹאוֹתוֹ בִּירֵאִין הַנָּעַר
 32 וּמָת וְהוֹרִידוּ עַבְדִּיהָ אֶת־שׁוֹיְבֵת עַבְדָּה אָבִינוּ בְּרָלָן שְׂאֵלָה : כִּי עַבְדָּה
 33 עָרַב אֶת־הַנָּעַר מֵעַם אָבִי לֵאמֹר אִם־לֹא אָבִיאֲנִי אֵלָיָה וְהִטָּאתִי לְאָבִי
 34 כִּלְהִימִים : וְעַתָּה יִשְׁב־נָא עַבְדָּה תַּחַת הַנָּעַר עַבְדִּי לֵאדֹנָיִי וְהַנָּעַר יַעַל
 עִם־אֲחֵרֵי : כִּי־אֵיךְ אֶעֱלֶה אֶל־אָבִי וְהַנָּעַר אֵינָנּוּ אֲתָיִי בֶּן אֲרָאָה בָּרַע
 אֲשֶׁר יִמָּצֵא אֶת־דָּאָבִי :

CHAPTER XLV. מה

וְלֹא־נִכַּל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנַּעֲבִים עָלָיו וַיִּקְרָא הוֹצִיאֵהוּ כָל־אִישׁ מֵעָלָי א
 וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהַתְּנִיבַע יוֹסֵף אֶל־אֲחֵרֵי : וַיִּתֵּן אֶת־קִלְוֹ בְּבִכְרִי וַיִּשְׁמַעֵי
 2 מֵעָרְלִים וַיִּשְׁמַע בֵּית פְּרָעָה : וַיֹּאמֶר יוֹסֵף אֶל־אֲחֵרֵי אֲנִי יוֹסֵף הַעֹדֵד אָבִי
 3 חַי וְלֹא־יִיכָלֹו אַחֲרָיו לַעֲלֹת אִתּוֹ כִּי נִבְהָלֹו מִפָּנָיו : וַיֹּאמֶר יוֹסֵף אֶל־אֲחֵרֵי
 4 גִּשְׁוֹנָה אֵלַי וַיִּגָּשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אַחֲוֶיכֶם אֲשֶׁר־מִכַּרְתֶּם אֹתִי מִצְרַיִם :
 5 וְעַתָּה אֶל־תַּעֲצֹבוּ וְאֶל־יְחִיָּה בְּעֵינֵיכֶם כִּי־מִכַּרְתֶּם אֹתִי הֵנָּה כִּי לְמַחֲוָה ה
 6 שְׁלַחְנִי אֱלֹהִים לְפָנֵיכֶם : כִּי־זֶה שְׁנֵתִים הָרַעַב בְּקֶרֶב הָאָרֶץ וְעוֹד הַמַּשׁ
 7 שָׁלִים אֲשֶׁר אֵין־חֵרִישׁ וְקָצִיר : וַיִּשְׁלַחְנִי אֱלֹהִים לְפָנֵיכֶם לְשׁוֹם לָכֶם
 8 שְׂאֵרוֹת בְּאָרֶץ וּלְהַחֲנוֹת לָכֶם לְפָלִיטָה גְדֹלָה : וְעַתָּה לֹא־אַתֶּם שְׁלַחְתֶּם

אתי הנה כי האלהים וישמיני לאב לפרעה ולאדון לכל־ביתו ומשל
 9 בכל־ארץ מצרים: מהרה ועלו אל־אבי ואמרתם אליו פה אמר
 בן־יוסף יוסף שמיני אלהים לאדון לכל־מצרים רדה אלי אליהם־עמד:
 י וישבת בארץ־גשן והיה קרוב אלי אתה ובניך ובני בנותי ובנותי
 11 ובקרה וכל־אשר־לה: וכלכלתי אתה שם פירעוד חמש שנים רעב
 12 פנת־יבש אתה וביתך וכל־אשר־לה: והנה עיניכם ראות ועיני
 13 אחי בנימין פירפי המדבר אליכם: והגדתם לאבי את־כל־כבודי
 במצרים ואת כל־אשר ראיתם ומהרתם והורדתם את־אבי הנה:
 14 ויפל על־צווארי בנימין־אחיו ויבך ויבנימן בכה על־צווארו: וינשק
 16 לכל־אחיו ויבך עליהם ואחרי כן דברו אחיו אתו: והקל נשמע
 בית פרעה לאמר באו אחי יוסף ויטב בעיני פרעה ובעיני עבדיו:
 17 ויאמר פרעה אל־יוסף אמר אל־אחיה זאת עשו טעלו את־בעיריכם
 18 ולביבאו ארצה כנען: וקחו את־אביכם ואת־בתיכם ובאו אלי
 19 ואתנה לכם את־טיב ארץ מצרים ואכלו את־חלב הארץ: ואתה
 אהיה נא עשוי קה־י־לכם מארץ מצרים שולח לטפכם ולנשיכם
 כ וישאחם את־אביכם ובאתם: ועינכם אליהם על־פליכם כ־טוב כל־
 21 ארץ מצרים לכם היא: ויגעשו־בן בני ישראל ויתן להם יוסף
 22 עגלות על־פי פרעה ויתן להם צדה לדרך: לכלם נתן לאיש חלפות
 23 שמלות ולבנימן נתן שלש מאות פסס והמש חלפת שמלות: ולזבולו
 שלח פזאת עשרה חמרים נשאים משוב מצרים ועשור את־נֹת נשאת
 24 צר ולחם ומזין לאביו לדרך: וישלח את־אחיו ויבכו ויאמר אליהם
 כה אל־תרעזו בדרך: ויגעלו ממצרים ויבאו ארץ כנען אל־יַעֲקֹב אביהם:
 26 ויגדו לו לאמר עוד יוסף חַי וכ־הוא משל בכל־ארץ מצרים ויגפג
 27 לבו כי לא־האמין להם: וידברו אליו את כל־דברי יוסף אשר דבר
 אליהם וירא את־העגלות אשר־שלח יוסף לנשאת אתו ותח־י רוח
 28 יַעֲקֹב אביהם: ויאמר ישראל רב עוד־יוסף בני חַי אלקה ואראנו
 בטרם אמות:

CHAPTER XLVI. מו

א ויסע ישראל וכל־אשר־לו ויבא בארצה שבע ויזבח זבחים לאלהי
 2 אביו ויחזק: ויאמר אלהים, לישראל במראת הלילה ויאמר יַעֲקֹב,
 3 יַעֲקֹב ויאמר הִנְנִי: ויאמר אנכי האל אב־י אב־י אל־תירא מִרְחָה
 4 מצרומה פ־לְגוֹי גָדוֹל אֲשִׁמְךָ שָׁם: אֲנִי אֶרֶד עִמָּךְ מִצְרָיִמָה

וְאֵלֶיךָ אֵלֶיךָ גַּם-עָלָה וַיֹּסֶף וְשִׁית יָדוֹ עַל-עֵינָיו : וַיָּקָם וַיֵּקֶב מִבֶּאֱרָה
 שֶׁבַע וַיֵּשְׂאוּ בְּנֵי-יִשְׂרָאֵל אֶת-נֶקֶב אֲבִיהֶם וְאֶת-טַפָּם וְאֶת-נְשֵׁיהֶם
 בַּעֲגֻלֹת אֲשֶׁר-שָׁלַח פָּרָעָה לְשׂוֹאת אֹתוֹ : וַיִּקְחוּ אֶת-מִקְנֵיהֶם וְאֶת-
 רִכְשֵׁם אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנָעַן וַיָּבֵאוּ מִצְרַיִםהָ נֶקֶב וְכָל-זֶרְעוֹ
 אֹתוֹ : בָּנָיו וּבְנֵי בָנָיו אֹתוֹ בְּנֵיהֶם וּבָנֹת בָּנָיו וְכָל-זֶרְעוֹ הֵבִיא אֹתוֹ 7
 מִצְרַיִםהָ : פ

III. THE TEN COMMANDMENTS, *Exodus* 20 : 1–21.

וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאָמֹר : ס אֲנִכִּי א 2
 יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבְּרִית עֲבָדִים : לֹא- 3
 יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל-פָּנָי : לֹא-תַעֲשֶׂה-לְּךָ פֶסֶל , וְכָל-תְּמוּנָה 4
 אֲשֶׁר בַּשָּׁמַיִם , מִמַּעַל וְאֲשֶׁר בְּאֶרֶץ מִתְחַת וְאֲשֶׁר בַּמַּיִם , מִתַּחַת 5
 לְאֶרֶץ : לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנִכִּי יְהוָה אֱלֹהֶיךָ אֵל 6
 קָדָשׁ פָּקֹד עֵינָי אֶבֶת עַל-בָּנִים עַל-שָׁלָשִׁים וְעַל-רִבְעִים לְשָׁנָאִי : וַעֲשֵׂה 6
 חֹסֶד לְאֵלֵפוֹס לְאֹהֲבֵי וּלְשֹׂמְרֵי מִצְוֹתַי : ס לֹא תֵשֵׂא אֶת-שֵׁם 7
 יְהוָה אֱלֹהֶיךָ לְשׁוֹא כִּי לֹא יִנָּקֶה יְהוָה אֶת אֲשֶׁר-יִשָּׂא אֶת-שְׁמוֹ
 לְשׁוֹא : פ זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ : שֵׁשֶׁת יָמִים תַּעֲבֹד 8
 וַעֲשֵׂיתָ כָּל-מְלָאכָתְךָ : וַיּוֹם הַשְּׁבִיעִי שַׁבָּת , לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה 9
 כָּל-מְלָאכָה אֲתָה , וּבִנְךָ-וּבִתְךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֵמָתְךָ וְגִרְךָ אֲשֶׁר 10
 בְּשַׁעְרֶיךָ : כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם 11
 וְאֶת-כָּל-אֲשֶׁר-בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת
 וַיְקַדְּשֵׁהוּ : ס כִּבֹּד אֶת-אָבִיךָ וְאֶת-אִמְךָ לְמַעַן נָאֶרְכִינְךָ יְיָיָה 12
 עַל הָאֲדָמָה אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לְךָ : ס לֹא תִרְצָח : 13
 ס לֹא תִנָּאֵף : ס לֹא תִגְזֹב : ס 14
 לֹא-תַעֲנֶה בְּרַעְיָךְ עַד שָׁקֶר : ס לֹא תִחְמֹד בֵּית רַעְיָךְ ס 15
 לֹא-תִחְמֹד אִשְׁת רַעְיָךְ וְעַבְדוֹ וַאֲמָתוֹ וְשׁוֹרֹךְ וַחֲמֹלֹךְ וְכָל אֲשֶׁר לְרַעְיָךְ : 17
 ס וְכָל-הָעָם רֵאִים אֶת-הַקּוֹלֹת וְאֶת-הַלְפִיזִים וְאֵת קוֹל הַשֹּׁפָר 18
 וְאֶת-הַחֹר עֲשׂוֹן וְנִרָא הָעָם וַיִּלָּעוּ וַיַּעֲמִדוּ מֵרָחֵק : וַיֹּאמְרוּ אֶל-מֹשֶׁה 19
 הִבְרָא-אֲתָה עִמָּנוּ וְנִשְׁמָעָה וְאֶל-יְדִבֵּר עִמָּנוּ אֱלֹהִים פֶּן-נָקָמֹת : וַיֹּאמֶר 20
 מֹשֶׁה אֶל-הָעָם אֶל-תִּירְאוּ כִּי לִבְעֹבוֹר נָסוֹת אֶתְכֶם בָּא הָאֱלֹהִים
 וּבְעֹבוֹר תִּהְיֶה וַרְאוֹתִי עַל-פָּנֵיכֶם לְבַלְתִּי תַחֲטְאוּ : וַיַּעֲמֵד הָעָם מֵרָחֵק 21
 וּמֹשֶׁה נָגַשׁ אֶל-הָעֶרְשֶׁל אֲשֶׁר-שָׁם הָאֱלֹהִים :

IV. THE LIFE OF SAMSON, *Judges* 13–16.

CHAPTER XIII. יג

א וַיְסִיפֵל בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה וַיִּתְּנֵם יְהוָה בְּיַד
 2 פְּלִשְׁתִּים אֲרֻבַּעִים שָׁנָה : וַיְהִי אִישׁ אֶחָד מִצֻּרָה מִמִּשְׁפַּחַת
 3 דָּדָנִי וְשֵׁמוֹ מִנֹּחַ וְאִשְׁתּוֹ עֲקָרָה וְלֹא יָלְדָה : וַיִּבְרָא מֶלֶאכֶּי־יְהוָה אֶל־
 הָאִשָּׁה וַיֹּאמֶר אֲלֶיהָ הִנֵּה־נָא אֶת־עַקְרָהּ וְלֹא יָלְדָה וְהָרִית וְיִלְדֶּת בֶּן :
 4 כִּי וַעֲתִיד הַשְּׂמָרִי לֹא וְאֶל־תִּשְׁתִּי בֶן וְשֹׂכֵר וְאֶל־תֹּאכְלִי כִלְטֻמָּא : כִּי
 הֵנָּה הָרָה וְיִלְדֶּת בֶּן וּמוֹרָהּ לֹא־יִגְעַלָּה עַל־דָּאשׁוּ כִּי־נָזִיר אֱלֹהִים יִהְיֶה
 6 הַנֶּעַר מִן־הַבֶּטֶן וְהוּא יִחַל לְהוֹשִׁיעַ אֶת־יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים : וַתֵּבֵא
 הָאִשָּׁה וַתֹּאמֶר לְאִישָׁהּ לֵאמֹר אִישׁ הָאֱלֹהִים בָּא אֵלַי וּמִרְאֵהוּ כִּמְרָאָה
 מֶלֶאכֶּי הָאֱלֹהִים נִרְאָה מְאֹד וְלֹא שְׁאַלְתִּיהוּ אִי־מֵמָּה הוּא וְאֶת־שֵׁמוֹ
 7 לֹא־הִגִּיד לִי : וַיֹּאמֶר לִי הֵנָּה הָרָה וְיִלְדֶּת בֶּן וַעֲתִיד אֶל־תִּשְׁתִּי בֶן
 וְשֹׂכֵר וְאֶל־תֹּאכְלִי כִלְטֻמָּא כִּי־נָזִיר אֱלֹהִים יִהְיֶה הַנֶּעַר מִן־הַבֶּטֶן
 8 עַד־יוֹם מוֹתוֹ : וַיַּעֲתֵר מִנֹּחַ אֶל־יְהוָה וַיֹּאמֶר כִּי אֲדוֹלָי אִישׁ
 הָאֱלֹהִים אֲשֶׁר שָׁלַחְתָּ יְבוֹא־נָא עוֹד אֵלַינוּ וְיִזְכְּנוּ מִהַ־נַּעֲשֶׂה לְנֶעַר
 9 הַיּוֹלֵד : וַיִּשְׁמַע הָאֱלֹהִים בְּקוֹל מִנֹּחַ וַיָּבֹא מֶלֶאכֶּי הָאֱלֹהִים עוֹד אֶל־
 הָאִשָּׁה וְהִיא יוֹשֶׁבֶת בַּשָּׂדֶה וּמִנֹּחַ אִשָּׁה אֵין עִמָּה : וַתִּמְהַר הָאִשָּׁה
 וַתֵּרֶץ וַתֵּגֵד לְאִישָׁהּ וַתֹּאמֶר אֵלָיו הִנֵּה נִרְאָה אֵלַי אִישׁ אֲשֶׁר־בָּא
 11 בָּיּוֹם אֵלַי : וַיָּקָם וַיֵּלֶךְ מִנֹּחַ אַחֲרָי אִשְׁתּוֹ וַיָּבֹא אֶל־הָאִישׁ וַיֹּאמֶר
 12 לֹא הָאֵתָה הָאִישׁ אֲשֶׁר־דִּבַּרְתָּ אֶל־הָאִשָּׁה וַיֹּאמֶר אָנֹכִי : וַיֹּאמֶר מִנֹּחַ
 13 עֲתָה יָבֹא דְבָרִיךָ מִהַ־יְהִיָּה מִשְׁפַּט הַנֶּעַר וּמַעֲשָׂהוּ : וַיֹּאמֶר מֶלֶאכֶּי
 14 יְהוָה אֶל־מִנֹּחַ מְכַל אֲשֶׁר־אִמַּרְתִּי אֶל־הָאִשָּׁה תִּשְׁמַר : מְכַל אֲשֶׁר־יִצְא
 מִגֶּחֶץ הַיָּיִן לֹא תֹאכַל וַיִּנֶּחַ וְשֹׂכֵר אֶל־תִּשְׁתֵּי וְכִלְטֻמָּא אֶל־תֹּאכַל כֹּל
 ט אֲשֶׁר־צִוִּיתִיךָ תִּשְׁמַר : וַיֹּאמֶר מִנֹּחַ אֶל־מֶלֶאכֶּי יְהוָה נַעֲבֹדָה־נָא אוֹתָךְ
 16 וְנַעֲשֶׂה לְפָנֶיךָ גָּדִי עֲזִים : וַיֹּאמֶר מֶלֶאכֶּי יְהוָה אֶל־מִנֹּחַ אִם־תַּעֲבֹדְנִי
 לֹא־אֲכַל בְּלַחְמִי וְאִם־תַּעֲשֶׂה עֲלֶיהָ לִיהוָה תַּעֲלֶנָּה כִּי לֹא־יִדַּע מִנֹּחַ
 17 כִּי־מֶלֶאכֶּי יְהוָה הוּא : וַיֹּאמֶר מִנֹּחַ אֶל־מֶלֶאכֶּי יְהוָה מִי שְׁמָה כִּי־יָבֹא
 18 דְבָרִיךָ וְכִבְדִּיקָה : וַיֹּאמֶר לֹא מֶלֶאכֶּי יְהוָה לָמָּה זֶה תִּשְׁאַל לְשִׁמִּי
 19 יְהוָה שְׁלֹאִי : וַיִּקַּח מִנֹּחַ אֶת־גְּדֵי הָעִזִּים וְאֶת־הַמִּנְחָה וַיַּעַל עֲלֶיהָ
 כ הַצִּיר לִיהוָה וּמִסְכָּא לַעֲשׂוֹת וּמִנֹּחַ וְאִשְׁתּוֹ רָאִים : וַיְהִי בַעֲלֹת
 הַלֶּהֶב מֵעַל הַמִּזְבֵּחַ הַשְּׂמִימָה וַיַּעַל מֶלֶאכֶּי־יְהוָה בְּלֶהֱב המִּזְבֵּחַ

21 ומלות ואשתו ראים ויפלו על-פניהם ארצה: ולא-נסה עוד מלאך
יהוה להראה אל-מנות ואל-אשתו אז רבע מלות כרמלאך יהוה
22 היא: ויאמר מלות אל-אשתו מות נמות כי אל-הים ראוינו: ויאמר
23 לו אשתו לו חפץ יהוה להמיתני לא-לקח מיניני עליה ומנחתה ולא
הראני את-פלאלה וכעת לא השמיעני קזאת: ותלך האשה בן
24 ותקרא את-שמי שמשון ויגדל הלער ויברכחי יהוה: ותתל רות כה
יהוה לשמי במתנה-דן בין צרעה ובין אשףאל:

CHAPTER XIV. יד

2 א ויגד שמשון תמנתה וירא אשה בתמנתה מבנות פלשתים: ויגד
ויגד לאביו ולאמו ויאמר אשה ראיתי בתמנתה מבנות פלשתים
ועתה קחתי-אותה לי לאשה: ויאמר לו אביו ואמו האין בבנות
אחיה ובכל-עמי אשה כראתה הולך לקחת אשה מפלשתים הערלים
4 ויאמר שמשון אל-אביו אותה קח-לי כיהיא נשרה בעיני: ואביו
ואמו לא גדעו כי מיהוה היא כראתה היא כראתה היא כראתה
היא כראתה היא כראתה: ויגד שמשון ואביו ואמו תמנתה
ה ויבא ער-פרמי תמנתה והנה כפיר אריות שאג לקראתו: ותצלח
6 עליו בית יהוה וישסע-הו פשע הגלוי ומאומה אין בגדו ולא הגיד
לאביו ולאמו את אשר עשה: ויגד ויגדבר לאשה ותישר בעיני
7 שמשון: וישוב מימים לקחתה וינסר לראות את מפלת הארנה והנה
8 עת דברים בגינת הארנה ודבש: ויגדחי אל-כפיו ויגלך חלוק
9 ואכל ויגלך אל-אביו ואל-אמו ויתן להם ויאכלו ולא-הגיד להם כי
מגינת הארנה רדה הדבש: ויגד אביו אל-האשה ויגש שם
10 שמשון משתה כי כן יעשו הבחורים: ויהי כראותם אותו ויקחו
11 שלשים מהלים ויקחו אתו: ויאמר להם שמשון אחוד-הנא לכם
12 חידה אם-הגד תגידה אותה לי שבעת ימי הששתה ומצאתם ונתתי
לכם שלשים סדילים ושלשים חלפות בגדים: ואם-לא תוכלו להגיד
13 לי ונתתם אתם לי שלשים סדילים ושלשים חלפות בגדים ויאמרו
לו חידה חידתה ונשמעה: ויאמר להם מהאכל יצא מאכל ומעז
14 יצא מתוך ולא יכלי להגיד החידה שלשת ימים: ויהי ביום
השביעי ויאמרו לאשת-שמשון פתי את-אישך ויגד-לנו את-החידה
פני-נשלה אותך ואת-בית אביו באש הלגרשנו קראתם לנו הלא:

16 ותבך אשת שמשון עליו ותאמר רקשנאתני ולא אהבתני החרדה
 חרדה לבני עמי ולי לא החרדה ויאמר לה הנה לאבי ולאמי לא
 17 החרדתי ונקח אגיד: ותבך עליו שבעת הימים אשר הנה להם המשטה
 ויהי ביום השביעי ונגדלה כי הצילתהו ותגד החרדה לבני
 18 עמה: ויאמרו לו אנשי העיר ביום השביעי בטרם יבא החרסה
 מהדמיון מהבש ומה עז מארי ויאמר להם לולא חרשתם בעולתי
 19 לא מצאתם חידתי: ותצלח עליו רוח יהוה ויגרד אשקלון ונקח
 מהם שלשים איש וינקח אתחליצוהם ויתן החליפות למגוריו
 כ החרדה ויחור אפו ויגל בית אביו: ותהי אשת שמשון למרעהו
 אשר רעה לו:

CHAPTER XV. טו

א ויהי מימים בימי קצירי חטים ויפקד שמשון אתאשתו בגדי עזים
 2 ויאמר אבא אלה אלהי אשתי החרדה ולא נתנו אביה לבוא: ויאמר
 אביה אמר אמרת כי כרשנא שנאתה ואתננה למרעהו הלא אהותה
 3 הקטנה טובה מפנה תהינא לה תחתיה: ויאמר להם שמשון
 4 נקיתי הפעם מפלשתים כיעשה אני עמים רעה: ויגלף שמשון ויילכד
 5 שלש מאות שועלים וינקח לפדים ויפן זנב אלזנב וישם לפיד
 6 אחד בין שני הזנבות בתוך: ויבער אש בלפידים וישלח בקומות
 7 פלשתים ויבער מנדיש ועדקמה ועדפרם זית: ויאמרו פלשתים
 8 מי עשה זאת ויאמרו שמשון חתן התמלי כי לקח אתאשתו
 9 ויתנה למרעהו ויגלו פלשתים וישרפו אותה ואתאביה באש:
 7 ויאמר להם שמשון אם תעשון כזאת כי אם ננקמתי בכם ואחר
 8 אהלה: ויהי אותם שוק עליה מכה גדולה ויגרד וישב בסערה כלע
 9 עינם: ויגלו פלשתים ויחננו ביהודה וינטשו בלחי: ויאמרו
 10 איש וחרדה למה עליהם עלינו ויאמרו לאסור אתשמשון עלינו
 11 לנשות לו כאשר עשה לנו: ויגרדו שלשת אלפים איש מיהודה אל
 12 סערה כלע עינם ויאמרו לשמשון הלא ידעת כי משלים בזה פלשתים
 13 ומה זאת עשית לנו ויאמר להם כאשר עשו לי כן עשיתי להם:
 12 ויאמרו לו לאסרה וידנו לתתה ביד פלשתים ויאמר להם שמשון
 13 השבע לי פנתפגעין כי אתם: ויאמרו לו לאמר לא פראסר
 14 נאסרה ונתנה בידם והמת לא נמיתה ונאסרהו בשללם עבתיים
 14 חדשים ויגלוהו מןהסלע: והאבא עדלחי ופלשתים הריעו לקראתו

וַתַּצְלַח עָלָיו רוּחַ יְהוָה וַתְּהַלִּיכֵהוּ הַעֲבָתִים אֲשֶׁר־עַל־זַרְעוֹתָיו כַּפְשָׁתִים
 אֲשֶׁר בָּעֵרָו בְּאֵשׁ וַיִּמָּסוּ אֲסִירָיו מֵעַל יָדָיו׃ וַיִּמָּצֵא לַחֲרִי־חֲמֹר טְרִיָּה טו
 וַיִּשְׁלַח יָדוֹ וַיִּקְחֶתָּהּ וַיִּבְרַדָּהּ אֵלָּה אִישׁ׃ וַיִּנְאָמֶר שְׁמִשׁוֹן בְּלָחִי הַחֲמֹר 16
 הַחֲמֹר הַמִּרְתִּים בְּלָחִי הַחֲמֹר הַכּוֹתִי אֵלָּה אִישׁ׃ וַיְהִי כַּכֹּלְתּוֹ לַדָּבָר 17
 וַיִּשְׁלַח הַלָּחִי מִיָּדוֹ וַיִּקְרָא לַמָּקוֹם הַהוּא רֶמֶת לָחִי׃ וַיִּצְמָא מֵאֹד 18
 וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר אֲתָּה נָתַתָּ בְּיַד־עַבְדְּךָ אֶת־הַתְּשׁוּעָה הַגְּדוֹלָה
 הַזֹּאת וַעֲתָה אָמוּת בַּצָּמָא וַנִּפְלָתִי בְּיַד הָעֲרָלִים׃ וַיִּבְקַע אֶל־הַיָּם 19
 אֶת־הַמִּקְתָּשׁ אֲשֶׁר־בְּלָחִי וַיִּצְאֵי מִמֶּנּוּ מַיִם וַיִּשְׁתַּן וַתִּשָּׁב רוּחוֹ וַיַּחֲרִ
 עַל־כָּרוֹ קָרָא שְׁמָהּ עֵין הַקּוֹרָא אֲשֶׁר בְּלָחִי עַד הַיּוֹם הַזֶּה׃ וַיִּשְׁפֹּט כ
 אֶת־יִשְׂרָאֵל בְּיָמָיו פְּלִשְׁתִּים עֲשׂוּרִים שָׁנָה׃

CHAPTER XVI. יו

וַיִּבְקַע שְׁמִשׁוֹן עֲתָתָהּ וַיִּבְרַא־שָׁם אִשָּׁה זֹנָה וַיָּבֵא אֶלֶיהָ׃ לַעֲזוּתִים׃ לֵאמֹר א
 בָּא שְׁמִשׁוֹן הִנֵּה וַיִּסָּבִי וַיִּצְרְבוּ־לִי כָל־הַלִּילָה בְּשַׁעַר הָעִיר וַיִּתְחַרְשׁוּ
 כָּל־הַלִּילָה לֵאמֹר עַד־אֹר הַבֹּקֶר וַהֲנִגְנָהוּ׃ וַיִּשְׁכַּב שְׁמִשׁוֹן עַד־הַצֵּי 3
 הַלִּילָה וַיִּגָּס׃ בַּהֲצֵי הַלִּילָה וַיִּצְאֵהוּ בְּדִלְתוֹת שַׁעֲרֵי־הָעִיר וַיִּבְשְׁתִּי
 הַמְּזוּזוֹת וַיִּסָּעֵם עַם־הַבְּרִית וַיִּשָּׁם עַל־כַּתְּפָיו וַיַּעֲלֵם אֶל־רֹאשׁ הָהָר
 אֲשֶׁר עַל־פְּנֵי חֲבֹרֹן׃ וַיְהִי אַחֲרֵי־כֵן וַיִּצְהַב אִשָּׁה בְּנַחַל שׁוֹרֶק 4
 וַשְּׁמָהּ דְּלִילָה׃ וַיַּעֲלֵהָ אֶלֶיהָ סָרְנִי פְּלִשְׁתִּים וַיֹּאמְרוּ לָהּ פֹּתִי אוֹהֵל 5
 וַיֵּרָא בָמָּה כְּחוֹ גָדוֹל וּבְמָה נִיכָל לוֹ וַאֲסִרְיָהּוּ לַעֲזוּתָיו וַאֲנַחְנוּ
 נִתָּן־לָהּ אִישׁ אֵלָּה וּמֵאָה כֶּסֶף׃ וַתֹּאמֶר דְּלִילָה אֶל־שְׁמִשׁוֹן הַגִּידָה־נָא 6
 לִי בְמָה כָּחוֹךְ גָּדוֹל וּבְמָה תֹאסֵר לַעֲזוּתָהּ׃ וַיֹּאמֶר אֶלֶיהָ שְׁמִשׁוֹן אִם־ 7
 נֶאֱסָרְנִי בַשְּׁבָעָה וַתִּרִם לָחִים אֲשֶׁר לֹא־חֲרַבּוּ וַחֲלִיתִי וַהֲיִיחִי כְּאַחַד
 הָאָדָם׃ וַיַּעֲלוּ־לָהּ סָרְנִי פְּלִשְׁתִּים שְׁבָעָה יָתִירִים לָחִים אֲשֶׁר לֹא־חֲרַבּוּ 8
 וַתֹּאסֶרְהוּ בָהֶם׃ וַהֲאֹרֵב יֹשֵׁב לָהּ בַּתְּדָר וַתֹּאמֶר אֶלָּו פְּלִשְׁתִּים 9
 עָלֶיהָ שְׁמִשׁוֹן וַיִּנְתַּק אֶת־הַיִּתְרָלִים כְּאֲשֶׁר וַיִּתַּק פְּתִיל־הַעֲרָה בַּהֲרִיתוֹ
 אֵשׁ וְלֹא נִדְּעַ כְּחוֹ׃ וַתֹּאמֶר דְּלִילָה אֶל־שְׁמִשׁוֹן הִנֵּה הַתִּלָּת בִּי 10
 וַתְּדַבֵּר אֵלָּי כְּזָבִים עֲתָה הַגִּידָה־נָא לִי בְמָה תֹאסֵר׃ וַיֹּאמֶר אֶלֶיהָ 11
 אִם־אֲסֹר נֶאֱסָרְנִי בַעֲבָתִים חֲדָשִׁים אֲשֶׁר לֹא־נַעֲשֶׂה בָהֶם מְלֹאכָה
 וַחֲלִיתִי וַהֲיִיתִי כְּאַחַד הָאָדָם׃ וַיִּתַּק דְּלִילָה עֲבָתִים חֲדָשִׁים וַתֹּאסֶרְהוּ 12
 בָּהֶם וַתֹּאמֶר אֶלָּו פְּלִשְׁתִּים עָלֶיהָ שְׁמִשׁוֹן וַהֲאֹרֵב יֹשֵׁב בַּתְּדָר וַיִּנְתַּקֵּם
 מֵעַל זַרְעָתִיו כְּחוֹט׃ וַתֹּאמֶר דְּלִילָה אֶל־שְׁמִשׁוֹן עַד־הַנֶּה הַתִּלָּת בִּי 13

ותדבר אל כל קנזים חגיגה לו במה תאסר ותאמר אליה אסתארגי
14 אתשבע מחלפות ראשי עסחמסכת: ותתקל ביהוד ותאמר אליו
פלשתים עליה שמשון ויוקץ משנתו ויסע אתהיחד הארג ואת
טו המסכת: ותאמר אליו איה תאמר אהבתיה ולבה אין אתי זה
16 שלש פעמים התלת בי ולא הגדת לי במה כחה גדול: ויהי כר
17 הציקה לו בדבריה פליחמים ותאמרה ותקצר נפשו למות: ויגד
לה אתכלכלו ותאמר לה מורה לאעלה עלראשי כרנזר אלהים
אני מבטן אמי אסגלחתי וסר ממני כחי ותליתי ותייתי ככל
18 האדם: ותרא דלילה פיהגיד לה אתכלכלו ותשלח ותקרא לסרגי
פלשתים לאמר עלי הפעם כיהגיד לה אתכלכלו ועלו אליה סרגי
19 פלשתים ויעלו חכסו בידם: ותושלה עלבריה ותקרא לאיש
ותנל אתשבע מחלפות ראשו ותחל לענותו וסר כחי מעליו:
כ ותאמר פלשתים עליה שמשון ויוקץ משנתו ויאמר אצא בפעם
21 בפעם ואעזר והוא לא ידע כי יהיה סר מעליו: ויאתוהו פלשתים
ויקרו אתעיניו ויורידו אתו עזתה ויאסרוהו בפחשתים ויהי טוהן
22 בבית האסירים: ויחל שערראשו לצמת כאשר גלח: וסרגי
23 פלשתים נאספו לזבח זבחגדול לדגון אלהיהם ולשומחה ותאמרו
24 נתן אלהינו בידנו את שמשון אויבנו: וירא אתו העם ויהלו
אתאלהיהם כי אמרו נתן אלהינו בידנו אתאויבנו ואת מחריב
כח ארצנו ואשר הרבה אתחללינו: ויהי כטוב לבם ותאמרו קראו
לשמשון וישחקלו ויקראו לשמשון מבית האסירים ויצחק לפניהם
26 ויעמידו אותו בין העמודים: ויאמר שמשון אליהזר המחזיק
בידו תציקה אותי והימשני אתהעמודים אשר הבית נכון עליהם
27 ואשען עליהם: והבית מלא האנשים והנשים ושמה כל סרגי פלשתים
28 ועליהם כשלשת אלפים איש ואשה הראים בשחוק שמשון: ויקרא
שמשון אליהזה ויאמר אנני יהיה זכרני לא ותקני לא אה הפעם
29 הנה האלהים ואנקמה נקמאת משתי עיני מפלשתים: וילפת
שמשון אתסרגי עמודי התוף אשר הבית נכון עליהם ויסמך עליהם
כ אחד בימינו ואחד בשמאלו: ויאמר שמשון תמות נפשי עםפלשתים
וגט בתי ויפל הבית עליהסרגים ועלכלהעם אשרבו ויהיו המחרים
31 אשרהמית במותו רבים מאשר המית בחייו: ויגרדו אתו וכלבית
אביה וישא אתו ויעלו ויקברו אותו בין צעה ובין אשתאיל
בקבר מנוח אביו והוא שפט אתישראל עשרים שנה:

16. v. 16. ה' רפה. 18. v. 18. ל' ק'. 21. v. 21. האסירים ק'. 25. v. 25. כטיב ק' האסירים ק'.

26. v. 26. והמיני ק'. 28. v. 28. ה' רפה.

V. DAVID AND GOLIATH, 1 Samuel 17.

- וַנֹּאכְפוּ פְּלִשְׁתִּים אֶת־מַחְנֵיהֶם לַמִּלְחָמָה וַנֹּאכְפוּ שׁוֹכָה אֲשֶׁר לַיהוָה א
 וַיַּחֲנוּ בֵּין־שׁוֹכָה וּבֵין־עֶזְקָה בְּאַפְסֵי דָמִים: וַשָּׂאוֹל וְאִישׁ־יִשְׂרָאֵל נֹאכְפוּ ב
 וַיַּחֲנוּ בְּעֶמֶק הָאֵלָה וַיַּעֲרֻכוּ מִלְחָמָה לַקְרָאת פְּלִשְׁתִּים: וּפְלִשְׁתִּים
 לַמָּדִים אֶל־הַהָר מִזֶּה וַיִּשְׂרָאֵל לַמָּדִים אֶל־הַהָר מִזֶּה וַהֲנִיף בְּיָיָהֶם:
 וַיֵּצֵא אִישׁ־הַבָּיִת מִמַּחְנֵי פְּלִשְׁתִּים גִּלְיָת שְׁמוֹ מִגֵּת גִּבְיָהוּ שֵׁשׁ אַמּוֹת
 וְזָרָת: וְכִיבַע נְחֹשֶׁת עַל־רַאשׁוֹ וְשֵׁרָיוֹן קַשְׁקָשִׁים הָיָה לְבוּשׁ וּמִשְׁקַל ה
 הַשֵּׁרָיוֹן הַמִּשְׁתָּאֲלָפִים שְׁקָלִים נְחֹשֶׁת: וּמִצָּחָת נְחֹשֶׁת עַל־רִגְלוֹ
 וְכִדְרוֹן נְחֹשֶׁת בֵּין כַּתְּפָיו: וַחֲזֵץ חֲזִיתוֹ כַּמִּזֹּר אֲרָגִים וְלַחֲבַת חֲזִיתוֹ
 שֵׁשׁ־מֵאוֹת שְׁקָלִים בְּרֹגֶל וְנִשָּׂא הַצָּנָה הַלֵּף לַפָּנָיו: וַיַּעֲמֵד וַיַּקְרָא
 אֶל־מַעֲרֹכַת יִשְׂרָאֵל וַיֹּאמֶר לָהֶם לָמָּה תִצָּאוּ לַעֲרֹף מִלְחָמָה הַלְוֹא
 אֲנִכִּי הַפְּלִשְׁתִּי וְאַתֶּם עֹבְדִים לְשָׂאוֹל בְּרוּ־לָכֶם אִישׁ וַיְהִי אֵלָּי: אִם־
 יוֹכֵל לַחֲלָתָם אֹתִי וְהִלָּנִי וְהִיָּיָה לָכֶם לַעֲבָדִים וְאִם־אֲנִי אֵיכָל־לוֹ
 וְהִצִּיתִי וְהִיָּיָה לָנֹלַ לַעֲבָדִים וַעֲבַדְתֶּם אֹתִי: וַיֹּאמֶר הַפְּלִשְׁתִּי אֲנִי
 הַרְפָּסְתִּי אֶת־מַעֲרֹכַת יִשְׂרָאֵל הַיּוֹם הַזֶּה תַּנְוִילִי אִישׁ וַיִּנְלַחֲמָה יָחַד:
 וַיִּשְׁמַע שָׂאוֹל וְכָל־יִשְׂרָאֵל אֶת־דִּבְרֵי הַפְּלִשְׁתִּי הָאֵלָה וַיַּחֲתִּי וַיַּרְאֵי
 מָאֹד: וַדָּוִד בֶּן־אִישׁ אֶפְרַתִּי הָיָה מִבֵּית לָחֶם יְחוּדָה וּשְׁמוֹ
 יִשִּׁי וְלוֹ שְׁמֹנֶה בָּנִים וְהָאִישׁ בִּימֵי שָׂאוֹל זָקֵן בָּא בְּאַנְשִׁים: וַיִּלְכֹּד
 שְׁלֹשֶׁת בְּנֵי־יִשִּׁי הַגְּדֹלִים הָלְכוּ אַחֲרֵי־שָׂאוֹל לַמִּלְחָמָה וְשֵׁם שְׁלֹשֶׁת
 בָּנָיו אֲשֶׁר הָלְכוּ בַּמִּלְחָמָה אֱלִיאָב הַבְּכוֹר וּמִשְׁלָהוּ אַבִּירָדָב וְהַשְּׁלִישִׁי
 שִׁמְחִי: וַדָּוִד הָיָה תַּקֵּן וּשְׁלֹשָׁה הַגְּדֹלִים הָלְכוּ אַחֲרֵי שָׂאוֹל: וַדָּוִד
 הָלַף וַיָּשָׁב מִגֵּל שָׂאוֹל לָרְעוּת אֶת־צֹאן אָבִיו בֵּית־לָחֶם: וַיַּגֵּשׁ הַפְּלִשְׁתִּי
 חֲשֹׁכִים וְהַעֲרָב וַיִּתְנַצֵּב אַרְבָּעִים יוֹם: וַיֹּאמֶר יִשִּׁי לְדָוִד בְּנוֹ קְחֵנָּה
 לְאַחִיָּה אִיפֹת הַקִּלָּא הַזֶּה וַעֲשֶׂהָ לָּהֶם הַיּוֹם וְהִרְץ הַמַּחֲמָה לְאַחִיָּה:
 וְאֵת עֲשֶׂרֶת חֲרִיצֵי הַחֶלֶב הָאֵלָה תָּבִיא לְשֵׁר הָאֵלָה וְאֶת־אַחִיָּה תַּפְקֹד
 לְשָׁלוֹם וְאֶת־עֲרֹפְתָם תַּקֵּחַ: וְשָׂאוֹל וְהָמָה וְכָל־אִישׁ יִשְׂרָאֵל בְּעֶמֶק
 הָאֵלָה נִלְחָמוּ עִם־פְּלִשְׁתִּים: וַיִּשָּׁכֶם דָּוִד בַּפֶּקֶר וַיִּשֹׁשׂ אֶת־הַצֹּאן
 עַל־שֹׁמֵר וַיִּשָּׂא וַיִּלָּךְ כָּאֲשֶׁר צִוָּהוּ וַיִּשִּׁי וַיָּבֵא הַמַּעֲנָלָה וְהַחִיל הַיָּצֵא
 אֶל־הַמַּעֲרָכָה וְהָרַעַי בַּמִּלְחָמָה: וַתַּעֲרֹף יִשְׂרָאֵל וּפְלִשְׁתִּים מַעֲרָכָה
 לַקְרָאת מַעֲרָכָה: וַיִּשֹׁשׁ דָּוִד אֶת־הַכָּלִים מַעֲלָיו עַל־יָד שׁוּמֵר הַכָּלִים
 וְהָרַץ הַמַּעֲרָכָה וַיָּבֵא וַיִּשָּׂאֵל לְאַחִיָּי לְשָׁלוֹם: וְהָיָה וּמִדְּבַר עַיִם
 וְהָיָה אִישׁ הַבָּיִת עוֹלָה גִלְיָת הַפְּלִשְׁתִּי שְׁמוֹ מִגֵּת מַעֲרֹנָת פְּלִשְׁתִּים

24 וַיִּדְבֹּר בַּדְּבָרִים הָאֵלֶּה וַיִּשְׁמַע דָּוִד : וְכָל אִישׁ יִשְׂרָאֵל בְּרֹאֲתָם
 כֹּה אֶתִּיהָאִישׁ וַיִּלְכְּדוּ מִפְּלֹי וַיִּירָאֻהוּ מְאֹד : וַיֹּאמֶר , אִישׁ יִשְׂרָאֵל הִיאֲתָתֶם
 הָאִישׁ הַעֲלֶה הַזֶּה כִּי לַחֲרָה אֶת־יִשְׂרָאֵל עֲלֶה וְהָיָה הָאִישׁ אֲשֶׁר־יִפְגֹּעַ
 בַּעֲשָׂרָתִי . הַמֶּלֶךְ , עָשָׂר גְּדֹל וְאֶת־בָּתָּו וַתִּתֶּן־לּוֹ וְאֵת בֵּית אָבִיו וַעֲשֵׂה
 26 תַּעֲשֵׂי בְיִשְׂרָאֵל : וַיֹּאמֶר דָּוִד אֶל־הָאֲנָשִׁים הַעֲמִידִים עִמּוֹ לֵאמֹר
 מִה־תַּעֲשֶׂה לָאִישׁ אֲשֶׁר נָכַח אֶת־הַפְּלִשְׁתִּי הַזֶּה וְהִסִּיר תַּרְפָּה מֵעַל
 יִשְׂרָאֵל כִּי מִי הַפְּלִשְׁתִּי הָעֶרֶל הַזֶּה כִּי חָרָה מַעַרְכֹת אֱלֹהִים חַיִּים :
 27 וַיֹּאמֶר לוֹ הָעָם בַּדְּבָר הַזֶּה לֵאמֹר כֹּה תַעֲשֶׂה לָאִישׁ אֲשֶׁר יִפְגֹּעַ :
 28 וַיִּשְׁמַע אֱלִיאֵב אֶת־וַיִּתֵּן הַגְּדֹל בַּדְּבָרֹו אֶל־הָאֲנָשִׁים וַיַּחֲרִימֵם אֱלִיאֵב
 בַּדָּוָר וַיֹּאמֶר , לְמַה־הָיָה יִרְדָּת וְעַל־מִי נִשְׁטַף מַעַט הַצֹּאֵן הַזֶּה
 בַּמַּדְבָּר אֲנִי יִרְעָתִי אֶת־זִרְזָה וְאֵת רֶשׁ לְבָבָהּ כִּי לְמַעַן רֹאֲתָ
 29 הַמֶּלֶךְמֶה יִרְדָּת : וַיֹּאמֶר דָּוִד מֶה עָשִׂיתִי עִתָּה הֲלוֹא דָּבָר הָיָה :
 ל וַיִּסֵּב מֵאֲצִלוֹ אֶל־מִיל אַחֵר וַיֹּאמֶר בַּדְּבָר הַזֶּה וַיִּשְׁבְּהוּ הָעָם דָּבָר
 31 בַּדְּבָר הַרְאִשׁוֹן : וַיִּשְׁמַעֻ הַדְּבָרִים אֲשֶׁר דָּבָר דָּוִד וַיַּגִּדוּ לַכֹּהֵן־שָׂאוֹל
 32 וַיִּקְרָחֻהוּ : וַיֹּאמֶר דָּוִד אֶל־שָׂאוֹל אֶל־יֹפֶל לִב־אָדָם עָלָיו עֲבֹדָה וְלֶךְ
 33 וַיִּלָּחֶם עִם־הַפְּלִשְׁתִּי הַזֶּה : וַיֹּאמֶר שָׂאוֹל אֶל־דָּוִד לֹא תוֹכֵל לָלֶכֶת אֶל־
 הַפְּלִשְׁתִּי הַזֶּה לַחֲלָתָם עִמּוֹ כִּי־גֵּר אָתָּה וְהָיָה אִישׁ מִלָּחֶמֶת מִנְּעָרֹו :
 34 וַיֹּאמֶר דָּוִד אֶל־שָׂאוֹל רַעְיָה הִנֵּה עֲבֹדָה לְאָבִיו בַּצֹּאֵן וְכֹה הָאֵרֶל
 לֹה וְאֶת־הַחֹב וְנָשָׂא וְהָ מִהַעֲדָר : וַיִּצְאָתִי אַחֲרָיו וְהַכְּתִיו וְהַעֲלִיתִי מִפְּו
 36 וַיָּקָם עָלָי וַיַּחֲזִיקֵתִי בַּזָּקָו וַיַּחֲכִתִּיו וַיַּמִּיתִיו : גַּם אֶת־הָאֵרֶו גַּם־
 הַחֹב הָיָה עִבְדָּה וְהָיָה הַפְּלִשְׁתִּי הָעֶרֶל הַזֶּה כְּאֶחָד מֵהֶם כִּי חָרָה
 37 מַעַרְכֹת אֱלֹהִים חַיִּים : וַיֹּאמֶר דָּוִד יְהִיָּה אֲשֶׁר הַצִּילִי מִיַּד
 הָאֵרֶל וּמִיַּד הַחֹב הָיָה וַיִּצִּילֵנִי מִיַּד הַפְּלִשְׁתִּי הַזֶּה . וַיֹּאמֶר
 38 שָׂאוֹל אֶל־דָּוִד לֶךְ יְהִיָּה יְהִיָּה עִמָּךְ : וַיִּלָּבֵשׁ שָׂאוֹל אֶת־דָּוִד מִדָּוִו
 39 וַתֵּן קֶיֶב נְחֹשֶׁת עַל־רַאשׁוֹ וַיִּלָּבֵשׁ אֹתוֹ שְׂרָיוֹן : וַיַּהַגֵּר דָּוִד אֶת־
 חַרְבּוֹ מֵעַל לְמַדְיוֹ וַיֹּאֵל לָלֶכֶת כִּי לֹא־נִסָּה וַיֹּאמֶר דָּוִד אֶל־שָׂאוֹל
 מ לֹא־אֵיכֵל לָלֶכֶת בָּאֵלֶה כִּי לֹא נָסִיתִי וַיִּסְרָם דָּוִד מֵעָלָיו : וַיִּקַּח מִקְלֹו
 בָּדָו וַיַּחֲחִר־לּוֹ חֲמִשָּׁה חֲלָקִי אֲבָנִים , מִן־הַפֶּחַל וַיִּשֶׂם אֹתָם בִּכְלִי
 41 הָרֵעִים אֲשֶׁר־לּוֹ וַיִּבְלַקֻּס וַקְלָעוּ בָּדָו וַיִּגַּשׁ אֶל־הַפְּלִשְׁתִּי : וַיִּלָּךְ
 42 הַפְּלִשְׁתִּי הַלֵּךְ וַקְרַב אֶל־דָּוִד וְהָאִישׁ נָשָׂא הַצֹּהַ לִפְנָיו : וַיַּבִּט
 הַפְּלִשְׁתִּי וַיִּירָאֵה אֶת־דָּוִד וַיַּבְזָהוּ כִּי־הָיָה נָעַר וַאֲדָמָנִי עַם־יִפְה
 43 מִרְאָה : וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד הַכֵּלֵב אֲנִי כִּי־אֲתָה בֹאֲ־אֵלַי
 44 בַּמִּקְלֹות וַיִּקְלֵל הַפְּלִשְׁתִּי אֶת־דָּוִד בָּאֱלֹהֵיו : וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־

דָּוָד לָכֵה אֵלַי וְאַתָּה לְעוֹף הַשָּׁמַיִם וּלְבִהְמַת הַשָּׂדֶה׃
 וַיֹּאמֶר דָּוִד אֶל־הַפִּלְשְׁתִּי אֲתָה בָּא אֵלַי בְּחֶרֶב וּבַחֲנִית וּבְכִידּוֹן מֵה
 וְאֲנִי בֶּאֱמָלִיָּה בָשָׂם יְהוָה צְבָאוֹת אֱלֹהֵי מִצְרָאֵל יִשְׂרָאֵל אֲשֶׁר
 חִרְפָּתִי׃ הַיּוֹם הַזֶּה יִסְגְּרָהּ יְהוָה בְּדָדִי וַהֲצַרְתִּיהָ וַהֲסִרְתִּי אֶת־רֹאשָׁהּ 46
 מֵעַלְיָהּ וְלַחֲתָתִי פָגַר מִחַנְתָּה פִלְשְׁתִּים הַיּוֹם הַזֶּה לְעוֹף הַשָּׁמַיִם וּלְחַיֵּית
 הָאָרֶץ וַהֲדַעְתִּי כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל׃ וַיַּדְעוּ כָּל־יִשְׂרָאֵל 47
 הַזֶּה כִּי־לֹא בְחֶרֶב וּבַחֲנִית יְהוֹשִׁיעַ יְהוָה כִּי לַיהוָה הַמִּלְחָמָה וְנָתַן
 אֲתָכֶם בְּיָדוֹ׃ וַהֲיָה כִּי־תִקֶּם הַפִּלְשְׁתִּי וַיִּלָּךְ וַיִּקְרַב לִקְרַאת דָּוִד 48
 וַיִּמָּחוּ דָּוִד וַיִּרְצֶן הַמִּצְרָכָה לִקְרַאת הַפִּלְשְׁתִּי׃ וַיִּשְׁלַח דָּוִד אֶת־יָדָיו 49
 אֶל־הַפִּלִּי וַיִּקַּח מִשָּׁם אֶבֶן וַיִּקְלַע וַיָּקֶה אֶת־הַפִּלְשְׁתִּי אֶל־מִצְחוֹ וַתִּטָּע
 הָאֶבֶן בְּמִצְחוֹ וַיִּפֹּל עַל־פָּנָיו אֶרֶצָה׃ וַיַּחֲזֵק דָּוִד מִן־הַפִּלְשְׁתִּי בַקֶּלַע׃
 וּבְאֵבֶן וַיָּקֶה אֶת־הַפִּלְשְׁתִּי וַיִּמָּחוּ וַחֲרֵב אֵין בְּיַד־דָּוִד׃ וַיִּרְצֶן דָּוִד 51
 וַיַּעֲמֵד אֶל־הַפִּלְשְׁתִּי וַיִּקַּח אֶת־חֶרְבּוֹ וַיִּשְׁלֹפֶה מִתַּעֲרָה וַיִּמָּחֶתְהוּ
 וַיִּכְרַת־בָּהּ אֶת־רֹאשׁוֹ וַיִּרְאֵהוּ הַפִּלְשְׁתִּים כִּי־מֵת גִּבּוֹרָם וַיִּנָּסוּ׃ וַיִּקְמוּ 52
 אֲנָשֵׁי יִשְׂרָאֵל וַיְהוּדָה וַיִּרְעוּ וַיִּרְדְּפוּ אֶת־הַפִּלְשְׁתִּים עַד־בּוֹאֲהֶם לְיָם
 וְעַד שְׁעָרֵי עֲקֶרֶן וַיִּפְּלוּ חֲלָלֵי פִלְשְׁתִּים בְּדֶרֶךְ שְׁעָרִים וְעַד־גֶּת וְעַד־
 עֲקֶרֶן׃ וַיָּשֻׁבוּ בְּנֵי יִשְׂרָאֵל מִדֹּלֶק אַחֲרֵי פִלְשְׁתִּים וַיָּשׁוּ אֶת־מַחְנֵיהֶם׃ 53
 וַיִּקַּח דָּוִד אֶת־רֹאשׁ הַפִּלְשְׁתִּי וַיָּבֵאֵהוּ יְרוּשָׁלַם וְאֶת־פָּלְיוֹ שֵׁם בָּאֵהָלוֹ׃ 54
 וַיְכַרְאוֹת שְׂאוֹל אֶת־דָּוִד יָצָא לִקְרַאת הַפִּלְשְׁתִּי אָמַר אֶל־אַבְנֵי שׁוֹר 55
 הַצָּבָא בְּנֵי־מִי־זֶה הַנָּעַר אַבְנֵי וַיֹּאמֶר אַבְנֵי חֵי־נַפְשָׁהּ הַמִּלָּךְ אִם־
 יִדְעָתִי׃ וַיֹּאמֶר הַמִּלָּךְ שְׂאֵל אֶתָּה בְּנֵי־מִי־זֶה הָעָלָם׃ וַיָּשׁוּב דָּוִד 56
 מִחֲבוֹת אֶת־הַפִּלְשְׁתִּי וַיִּקַּח אֹתוֹ אַבְנֵי וַיָּבֵאֵהוּ לִפְנֵי שְׂאוֹל וְרֹאשׁ 57
 הַפִּלְשְׁתִּי בְּיָדוֹ׃ וַיֹּאמֶר אֵלָיו שְׂאוֹל בְּנֵי־מִי אֶתָּה הַנָּעַר וַיֹּאמֶר דָּוִד 58
 בְּנֵי־עַבְדְּךָ יֹשֵׁי בֵּית הַפִּלְתִּי׃

VI. THE PROPHET ELIJAH, 1 Kings 17-19.

CHAPTER XVII. יז

וַיֹּאמֶר אֱלֹהֵי הַתַּשְׁבִּי מִתַּשְׁבִּי גִלְעָד אֶל־אַחֲזָב חִי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל א
 אֲשֶׁר־עָמַדְתִּי לִפְנֵי אִם־יְהוָה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לִפְנֵי
 דְּבָרִי׃ וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר׃ לֵךְ מִזֶּה וּפְגִיחַ לְךָ קֶדְמָה 3 2
 וְנִסְתַּרְתָּ בְּנַחַל פְּלִית אֲשֶׁר עַל־פְּנֵי הַיַּרְדֵּן׃ וַהֲיָה מִהַנַּחַל תִּשְׁתָּה וְאֵת־
 הָעֹרֵבִים צִוִּיתִי לְכַלְכֶּלְךָ שָׁם׃ וַיֵּלֶךְ וַיַּעַשׂ כְּדֶבַר יְהוָה וַיֵּלֶךְ וַיָּשָׁב ה

6 בַּנְחַל כְּרִית אֲשֶׁר עַל־פְּנֵי הַחֲרֹן : וְהָעֲרֹבִים מִבֵּיָאִים לוֹ לֶחֶם וּבָשָׂר
 7 בַּבֶּקֶר וּלְחֶם וּבָשָׂר בַּעֲרֹב וּמִן־הַנְּחַל יִשְׁתֶּה : וַיְהִי מִקֵּץ יָמִים וַיִּיבֹשׁ
 8 הַנְּחַל כִּי לֹא־הָיָה גֶשֶׁם בְּאַרְצָא : וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר :
 9 קִים לָךְ צִרְפָּתָה אֲשֶׁר לְצִידֹון וְיִשְׁבֶּת שָׁם הִנֵּה צִוִּיתִי שָׁם אֱשֶׁה
 ' אֶלְמָנָה לְכַלְכֵּלָה : וַיָּקָם , וַיֵּלֶךְ צִרְפָּתָה וַיָּבֹא אֶל־פֶּתַח הַלִּיר וְהָיָה שָׁם
 אֱשֶׁה אֶלְמָנָה מְקַשֶּׁשֶׁת עֲצִים וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר קְהִי־נָא לִי מַעֲשֵׂה־
 11 מִים בַּבְּלִי וְאַשְׁתֶּה : וַתֵּלֶךְ לִקְחַת וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר לְקְהִי־נָא לִי
 12 פֶתֶלֶחם בְּדֶהָ : וַתֹּאמֶר חִי־יְהוָה אֱלֹהֶיךָ אִם־יִשְׁלַח מַעֲוֹג כִּי אִם־
 מֵלֹא כִּהְקַמְחָ בְּיָד וּמַעֲשֵׂשֶׁמֶן בַּצִּפְחַת וְהִנֵּנִי מְקַשֶּׁשֶׁת שְׁנַיִם עֲצִים
 13 וּבִאתִי וְעִשְׂתִּיהֶל לִי וּלְבָלִי וְאֶכְלֶנָהּ וּמָתְנוּ : וַיֹּאמֶר אֵלֶיהָ אֵלֶיהָ
 אֶל־תִּירָאִי בְּאִי עָשִׂי כְדִבְרֶךָ אֲנִי עֲשִׂי־לִי מִשָּׁם עֹנֶה קִטְנָה בְּרֹאשְׁנֶהָ
 14 וְהוֹצֵאתִי לִי וְלָךְ וּלְבָנֶךָ תַּעֲשִׂי בְּאַחֲרֶנָּה : כִּי כֹחַ אָמַר יְהוָה אֱלֹהֵי
 יִשְׂרָאֵל כִּד הַקַּמְחָ לֹא הִכְלָה וּצִפְחַת הַשֶּׁמֶן לֹא תִחַסֵּר עֹד יוֹם
 טו תַּחֲזִיקִי וְיְהוָה גֶּשֶׁם עַל־פְּנֵי הָאָדָמָה : וַתֵּלֶךְ וַתַּעֲשֶׂה כְדִבְרֵי אֱלֹהֵי וַתֹּאכַל
 16 הוֹאִי־וְהָיָה וּבֵיתָהּ יָמִים : כִּד הַקַּמְחָ לֹא כָלְתָה וּצִפְחַת הַשֶּׁמֶן לֹא
 17 חָסַר כְּדִבְרֵי יְהוָה אֲשֶׁר דִּבֶּר בְּיָד אֱלֹהֵי : וַיְהִי אַחֲרֵי הַדְּבָרִים
 הָאֵלֶּה חָלָה בְּנֵהָ־אִשָּׁה בַּעֲלַת הַבֵּית וַיְהִי חָלִיו חֲזָק מְאֹד עַד אֲשֶׁר
 18 לֹא־נִוְתַרְהִיבֹו נִשְׁמָה : וַתֹּאמֶר אֶל־אֶלְהֵי מַה־לִּי וְלָךְ אִישׁ הָאֱלֹהִים
 19 בָּאת אֵלַי לְהַזְכִּיר אֶת־עֲוֹנִי וּלְהָמִית אֶת־בְּנִי : וַיֹּאמֶר אֵלֶיהָ תִּזְכְּרִי
 אֶת־בְּנֶהָ וַיִּקְרָא מַחִיקָה וַיַּעֲלֶהָ אֶל־הָעֵלֶה אֲשֶׁר־הוּא יִשָּׁב שָׁם
 כ וַיִּשְׁכְּבֶהּ עַל־מִשְׁתּוֹ : וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי הָנֶם עַל־
 21 הָאֶלְמָנָה אֲשֶׁר־אֲנִי מִתְגֹּבֵר עָמָה הַרְעוּתָ לְהָמִית אֶת־בְּנֶהָ : וַיַּחַמְדֵּר
 עַל־הַיָּלֵד שְׁלֹשׁ פַּעַמִּים וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי תִשָּׁב־נָא
 22 נַפְשִׁי־הַיָּלֵד הַזֶּה עַל־קִרְבּוֹ : וַיִּשְׁמַע יְהוָה בְּקוֹל אֱלֹהֵי וַתִּשָּׁב נַפְשִׁי־
 23 הַיָּלֵד עַל־קִרְבּוֹ וַיְחִי : וַיִּקָּח אֱלֹהֵי אֶת־הַיָּלֵד וַיִּרְבֶּהּ מִן־הָעֵלֶה
 24 הַבִּינָה וַיַּתֵּנָהּ לְאִמּוֹ וַיֹּאמֶר אֱלֹהֵי רְאֵי חַי בְּנֶהָ : וַתֹּאמֶר הָאִשָּׁה אֶל־
 אֱלֹהֵי עֲתִל זֶה יִלְעָתִי כִּי אִישׁ אֱלֹהִים אֶתָּה וַיְדַבֵּר־יְהוָה בְּפִיהָ אָמֵת :

CHAPTER XVIII. יח

א וַיְהִי יָמִים רַבִּים וַדְּבַר יְהוָה הָיָה אֶל־אֱלֹהֵי בִשְׁנֵה הַשְּׁלִישִׁית לֹאמֹר
 2 לָךְ הִרְאָה אֶל־אַחֲזָב וְאַתָּה מָטַר עַל־פְּנֵי הָאָדָמָה : וַיֵּלֶךְ אֱלֹהֵי
 3 לְהִרְאֹת אֶל־אַחֲזָב וְהָרַעַב חֲזָק בְּשָׂמוֹן : וַיִּקְרָא אַחֲזָב אֶל־עַבְדֵּיהִי

14. v. חת קרי 15. v. היא ק' ibid. ויהי ק' 20. v. קמץ בו"ק 21. v. קמץ בו"ק

1. v. הפסוק כי חסא כמנהג האשכנזים

4 אשר על־הפית ועבדוהי הִיא וְרָא אֶת־יְהוָה מֵאֹד׃ וַיְהִי בַּחֲכִירֹת
 אִיזָבֵל אֶת נְבִיאֵי יְהוָה וַיִּקַּח לַעֲבֹדָהּ מֵאֵה נְבִיאִים וַיַּחֲבִיאֵם
 חֲמִשִּׁים אִישׁ בַּמַּעֲרָה וַיַּכְלִלֵם לָחֶם וַיָּמִים׃ וַיֹּאמֶר אַחֲזָב אֶל־עַבְדֵּיהֶּ ה
 לָךְ בָּאָרֶץ אֶל־כָּל־מַעֲנֵי הַמָּוֶם וְאֵל כָּל־הַנְּחָלִים אֵינִי׃ נִמְצָא הַצִּיר
 וַיַּחֲזִק סוֹס וַשָּׂרָד וְלֹא נִכְרִית מִהַבְּהֵמָה׃ וַיַּחֲלֹקֵהוּ לָחֶם אֶת־הָאָרֶץ
 לַעֲבֹרָתָהּ אַחֲזָב הִלָּךְ בְּדֶרֶךְ אֶחָד לְבָדּוֹ וְעַבְדֵּיהֶּי הִלָּךְ בְּדֶרֶךְ־אֶחָד
 לְבָדּוֹ׃ וַיְהִי עַבְדֵּיהֶּי בְּדֶרֶךְ וַהֲגָה אֵלֵיהֶּ לַקְרָאתוֹ וַיַּכְרִהוּ וַיַּפֵּל 7
 עַל־פָּלְיוֹ וַיֹּאמֶר הָאֵתָה זֶה אֲדֹנִי אֵלֵיָּהּ׃ וַיֹּאמֶר לוֹ אֲנִי לָךְ אָמֹר 8
 לֹא־דָנִיתָ הֲגָה אֵלֵיָּהּ׃ וַיֹּאמֶר מִיָּה חֲטָאתִי כִּי־אָתָּה נָתַן אֶת־עַבְדֶּךָ 9
 בְּיָד אַחֲזָב לְהַמִּיתֵנִי׃ חִי׃ וַיְהִי אֵלֵיהֶּ אִם־יִשְׁגִּיו וּמִמְלָכָה אֲשֶׁר־
 לֹא־שָׁלַח אֲדֹנִי שָׁם לְבַקֵּשׁהָ וַאֲמָרוּ אֵין וְהַשְׂבִּיעַ אֶת־הַמְּלָכָה וְאֵת־
 הַגִּלּוֹי כִּי לֹא וּמִצָּאָתָּה׃ וַעֲשֵׂתָה אֵתָּה אָמֹר לָךְ אָמֹר לֹא־דָנִיתָ הֲגָה 11
 אֵלֵיָּהּ׃ וְהָיָה אֲנִי׃ אֵלָּךְ מֵאֲתָּה וְרוּחַ יְהוָה׃ וַשָּׂאֵךְ עַל־אֲשֶׁר לֹא־אָדָע 12
 וּבִאֲתִי לְהַגִּיד לְאַחֲזָב וְלֹא וּמִצָּאָהּ וַהֲרַגְנִי וְשִׁבְדָהּ וְרָא אֶת־יְהוָה
 מִנְּעָרִי׃ הִלֹּא־הִגִּיד לֹאֲדָלִי אֶת אֲשֶׁר־עָשִׂיתִי בַּחֲרֹג אִיזָבֵל אֶת נְבִיאֵי 13
 יְהוָה וְאַחֲבָא מִנְּבִיאֵי יְהוָה מֵאֵה אִישׁ חֲמִשִּׁים חֲמִשִּׁים אִישׁ בַּמַּעֲרָה
 וַאֲכַלְקֻלָם לָחֶם וַיָּמִים׃ וַעֲשֵׂתָה אֵתָּה אָמֹר לָךְ אָמֹר לֹא־דָנִיתָ הֲגָה 14
 אֵלֵיָּהּ וַהֲרַגְנִי׃ וַיֹּאמֶר אֵלֵיָּהּ חִי יְהוָה צְבָאוֹת אֲשֶׁר עֲמַדְתִּי לְפָנָיו 15
 כִּי הַיּוֹם אֲרָאָה אֵלָיו׃ וַיִּלָּךְ עַבְדֵּיהֶּ לַקְרָאת אַחֲזָב וַיַּגִּדֵּהוּ וַיִּלָּךְ 16
 אַחֲזָב לַקְרָאת אֵלֵיָּהּ׃ וַיְהִי כִּרְאוֹת אַחֲזָב אֶת־אֵלֵיָּהּ וַיֹּאמֶר אַחֲזָב 17
 אֵלָיו הָאֵתָה זֶה עֲבֹר יִשְׂרָאֵל׃ וַיֹּאמֶר לֹא עָלִיתִי אֶת־יִשְׂרָאֵל כִּי אִם־ 18
 אֵתָּה וּבִית אֲבִיךָ בַּעֲזֻבְכֶם אֶת־מִצְנַת יְהוָה וַתִּלָּךְ אַחֲרֵי הַבַּעֲלִים׃
 וַעֲשֵׂתָה שְׁלֹחַ קֶבֶץ אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־יְהוָה הַפְּרִמָּל וְאֶת־נְבִיאֵי הַבַּעַל 19
 אַרְבַּע מֵאוֹת וַחֲמִשִּׁים וּנְבִיאֵי הָאֲשֵׁרָה אַרְבַּע מֵאוֹת אֲכָלִי שְׁלֹחַן אִיזָבֵל׃
 וַיִּשְׁלַח אַחֲזָב בְּכָל־בְּנֵי יִשְׂרָאֵל וַיִּקְבֹּץ אֶת־הַנְּבִיאִים אֶל־יְהוָה הַפְּרִמָּל׃ 20
 וַיָּגֵשׁ אֵלֵיָּהּ אֶל־כָּל־הָעָם וַיֹּאמֶר עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שִׁתִּי 21
 הַסַּעֲפִים אִם־יְהוָה הָאֱלֹהִים לָכֵי אַחֲרָיו וְאִם־הַבַּעַל לָכֵי אַחֲרָיו וְלֹא־
 עָנִי הָעָם אֹתוֹ דָּבָר׃ וַיֹּאמֶר אֵלֵיָּהּ אֶל־הָעָם אֲנִי נֹתַרְתִּי נְבִיא 22
 לַיהוָה לְבַדִּי וּנְבִיאֵי הַבַּעַל אַרְבַּע־מֵאוֹת וַחֲמִשִּׁים אִישׁ׃ וַיִּתְּנוּ־לָנוּ 23
 שְׁנַיִם פָּרוֹם וַיַּבְחֲרוּ לָחֶם הַפָּר הָאֶחָד וַיַּנְתְּחֻהוּ וַיִּשְׁמוּ עַל־הַעֲצִים
 וְאֵשׁ לֹא יָשִׁימוּ וְאֲנִי אַעֲשֶׂה׃ אֶת־הַפָּר הָאֶחָד וַיַּנְתְּחֵהוּ עַל־הַעֲצִים וְאֵשׁ
 לֹא אָשִׁים׃ וַקְרָאתֶם בְּשֵׁם אֱלֹהֵיכֶם וְאֲנִי אֲקַרֵּא בְּשֵׁם־יְהוָה וַהֲיָה 24

v. 12. קָמַץ בַּ"ק

v. 21. הַפ' דְּגוּשָׁה

v. 5. כ"א מִן בַּהֲמָה כְּתִיב מִהַבְּהֵמָה קָרִי

v. 20. הַצִּטְרָה כִּי תִשָּׂא כְּמִנְהַג הַסְּפָרַדִּים

הָאֱלֹהִים אֲשֶׁר־נִעֲנָה בְּאֵשׁ הוּא הָאֱלֹהִים וַיִּשְׁעַן כָּל־הָעָם וַיֹּאמְרוּ טוֹב
כֹּה הָדָבָר: וַיֹּאמֶר אֱלֹהֵהוּ לְנִבְיָאֵי הַבַּעַל בְּחַרְוּ לָכֶם תַּפְּרֵהוּ הָאֵהָדוּ וַעֲשׂוּ
רֹאשֻׁנָּה כִּי אַתֶּם הַרְבִּים וַקְרָאוּ בְּשֵׁם אֱלֹהֵיכֶם וְאֵשׁ לֹא תֵשִׁימוּ:
26 וַיִּקְחוּ אֶת־הַפֶּהר אֲשֶׁר־נָתַן לָהֶם וַיַּעֲשׂוּ וַיִּקְרְאוּ בְּשֵׁם־הַבַּעַל מִהַפְּקָר
וַעֲדֵי־הַצֹּהָרִים לֵאמֹר הַבַּעַל עֲלֵנוּ וְאִין קוֹל וְאִין עֲנָה וַיִּפְסְחוּ עַל־
27 הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה: וַיְהִי בַצֹּהָרִים וַיִּהְיֶה בָהֶם אֱלֹהֵהוּ וַיֹּאמֶר
קְרָאוּ בְּקוֹל־גָּדוֹל כִּי־אֱלֹהִים הוּא כִּי־שָׁמַע וַיִּכְרֹדְקוּ לוֹ
28 אֵלָיו יֵשֶׁן הִיא וַיִּקְרְאוּ בְּקוֹל גָּדוֹל וַיִּתְּגַדְּדוּ כַּמִּשְׁפָּטִים בַּחֲרָבוֹת
29 וַיִּבְרָמְחוּ עַד־שִׁפְפֹּדָהֶם עֲלֵיהֶם: וַיְהִי כַעֲבַר הַצֹּהָרִים וַיִּתְּנַבְּאוּ עַד
לַעֲלוֹת הַמִּנְחָה וַאֲיֹן־קוֹל וַאֲיֹד־עֲנָה וְאִין קָשָׁב: וַיֹּאמֶר אֱלֹהֵהוּ לְכָל־
הָעָם גִּשּׁוּ אֵלַי וַיִּגִּשּׁוּ כָל־הָעָם אֵלָיו וַיִּרְפָּא אֶת־מִזְבֵּחַ יְהוָה הַהוּא:
31 וַיִּקַּח אֱלֹהֵהוּ שְׁתֵּים עָשָׂרָה אַבְלִים כַּמִּסְפָּר שִׁבְעֵי בְנֵי־יַעֲקֹב אֲשֶׁר הָיָה
32 דְּבַר־יְהוָה אֵלָיו לֵאמֹר וַיִּשְׁרָאֵל יְהוָה שְׁמֹה: וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ
33 בְּשֵׁם יְהוָה וַיַּעַשׂ תְּעֹלָה כָּבִית סֹאתִים זָרַע סָבִיב לַמִּזְבֵּחַ: וַיִּשְׂרֹף
34 אֶת־הַעֲצִים וַיִּנְתְּחֵהוּ אֶת־הַפֶּהר וַיִּשָּׂם עַל־הָעֲצִים: וַיֹּאמֶר מִלֹּא אֲרַבֶּעָה
כִּדְיֹם מֵיִם וַיִּצְקוּ עַל־הָעֹלָה וַעֲלֵי־הָעֲצִים וַיֹּאמֶר שְׁנוֹ וַיִּשְׁלַי וַיֹּאמֶר
לֹה שְׁלֹשׁוּ וַיִּשְׁלֹשׁוּ: וַיִּלְכְּדוּ הַמֵּיִם סָבִיב לַמִּזְבֵּחַ וַגָּם אֶת־הַתְּעֹלָה מִלֹּא־
36 מֵיִם: וַיְהִי בַעֲלוֹת הַמִּנְחָה וַיִּגֹּשׁ אֱלֹהֵהוּ הַנְּבִיא וַיֹּאמֶר יְהוָה אֱלֹהֵי
אֲבֹרָהֶם וַיִּצְחַק וַיִּשְׁרָאֵל הַיּוֹם וַיִּדַּע כִּי־אַתָּה אֱלֹהִים בּוֹשְׁרָאֵל וַאֲנִי
37 עַבְדְּךָ וּבְדַבְּרֹךְךָ עָשִׂיתָ אֶת כָּל־הַדְּבָרִים הָאֵלֶּה: עֲנֵנִי יְהוָה עֲלֵנִי
וַיִּדַּעַל הָעָם הָיָה כִּי־אַתָּה יְהוָה הָאֱלֹהִים וְאַתָּה הַסִּפְתָּ אֶת־לִבֶּם
38 אַחֲרֵיכֶם: וַתִּפֹּל אֲשֶׁר־יְהוָה וַתֹּאכַל אֶת־הָעֹלָה וְאֶת־הָעֲצִים וְאֶת־הָאֲבָנִים
39 וְאֶת־הָעֶפֶר וְאֶת־הַמֵּיִם אֲשֶׁר־בַּתְּעֹלָה לַחֲכָה: וַיִּרְא כָל־הָעָם וַיִּפְּלוּ
מ עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים: וַיֹּאמֶר
אֱלֹהֵהוּ לָהֶם תַּפְּשׂוּ, אֶת־נִבְיָאֵי הַבַּעַל אִישׁ אֶל־יֹמְלֶט מֵהֶם וַיִּתְּפְּשׂוּם
41 וַיִּזְרְקֵם אֱלֹהֵהוּ אֶל־נִחַל קִישׁוֹן וַיִּשְׁהָטֵם שָׁם: וַיֹּאמֶר אֱלֹהֵהוּ לְאַחָאֵב
42 עֲלֵה אֵכָל וַשְׁתָּה כִּי־קוֹל הַמּוֹן הַגָּשָׁם: וַיַּעֲלֵה אַחָאֵב לְאֵכָל וּלְשִׁתּוֹת
וְאֱלֹהֵהוּ עָלָה אֶל־רֹאשׁ הַכַּרְמֶל וַיִּגְהַר אֲרֻצָּה וַיִּשָּׂם פָּטָיו בֵּין בָּרָקוֹ:
43 וַיֹּאמֶר אֶל־נַעֲרָו עֲלֵה־זֶה הַבֵּט דְּרֹךְ־לָם וַיַּעַל וַיִּבֹט וַיֹּאמֶר אִין
44 מֵאִימָה וַיֹּאמֶר שָׁב שָׁבַע פַּעַמִּים: וַיְהִי בַשָּׁבְעִית וַיֹּאמֶר הַנְּהַיֵּב
קִטְנָה כִּכְרֵ־אִישׁ עָלָה מֵיִם וַיֹּאמֶר עֲלֵה אִמֹר אֶל־אַחָאֵב אֲסֹר וְהָד
מַה וְלֹא יַעֲצֹרְכָה הַגָּשָׁם: וַיְהִי עַד־כֹּפֶה וַעֲדִיכָה וְהַשְׁמִיכֶם הַתְּקַדְּרוּ עֲבִים

וְרוּחַ יְהוָה גָּשָׁם גָּדוֹל וַיִּרְכַּב אֹתָם וַיִּלְכְּדוּ יִזְרְעֵאלָהּ: וַיֵּד 46
יְהוָה הִתְהַלֵּךְ אֶל־אֱלֹהָיו וַיִּשְׁנֶם מִתְנוּ וַיִּלְכְּדוּ לִפְנֵי אֹתָם עַד־בְּאֵמָה
יִזְרְעֵאלָהּ:

CHAPTER XIX. יט

וַיַּגֵּד אֹתָם לְאִיזָבֵל אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹהָיו וְאֵת כָּל־אֲשֶׁר הָרַג א
אֶת־כָּל־הַבְּיָאִים בְּחָרֵב: וַתִּשְׁלַח אִיזָבֵל מַלְאָךְ אֶל־אֱלֹהָיו לֵאמֹר כֹּה־ 2
נַעֲשֶׂוּן אֱלֹהִים וְכֹה יוֹסִפִּין כִּי־קִשַׁת מָחָר אֲשִׁים אֶת־נִפְשֶׁךָ כַּנֶּפֶשׁ
אֶחָד מֵהֶם: וַיֵּרָא וַיִּקָּם וַיִּלְכְּדוּ אֶל־נִפְשׁוֹ וַיָּבֵא בְּאֵר שָׁבַע אֲשֶׁר 3
לִיהוֹדָה וַיַּנִּיחַ אֶת־נַעֲרֹ שָׁם: וְהוּא־הִלְכָּהּ בַּמִּדְבָּר דֶּרֶךְ יוֹם וַיָּבֵא 4
וַיִּשָּׁב תַּחַת רְתֹם אֶתֶּל וַיִּשְׁאַל אֶת־נִפְשׁוֹ לָמוּת וַיֹּאמֶר: רַב עָתָה
יְהוָה קָח נַפְשִׁי כִּי לֹא־טוֹב אֲנִי מֵאֲבֹתִי: וַיִּשְׁכַּב וַיִּוֹשֶׁן תַּחַת רְתֹם ה
אֶחָד וְהַיְהוֹדָה מַלְאָךְ נָגַע בּוֹ וַיֹּאמֶר לוֹ קוּם אֲכֹל: וַיִּבָּט וְהָנָה 6
מִרְאֲשֵׁיתוֹ עֵגֶת רַעֲפִים וַעֲפָחַת מִים וַיֹּאכַל וַיִּשָּׁת וַיִּשָּׁב וַיִּשְׁכַּב:
וַיִּשָּׁב מַלְאָךְ יְהוָה: שְׁנִית וַיַּנְעֵר־בּוֹ וַיֹּאמֶר קוּם אֲכֹל כִּי רַב מִמָּה 7
הִדְרָךְ: וַיִּקָּם וַיֹּאכַל וַיִּשָּׁת וַיִּלְכְּדוּ בָכָה: הָאֲכִילָה הָיָה אַרְבָּעִים 8
יוֹם וְאַרְבָּעִים לַיְלָה עַד הָרַ הָאֱלֹהִים חָרַב: וַיִּבְא־שָׁם אֶל־הַמַּעְרָה 9
וַיִּלֶּן שָׁם וַתֵּגַה דְּבַר־יְהוָה אֵלָיו וַיֹּאמֶר לוֹ מִה־לָּךְ כֹּה אֱלֹהָיו:
וַיֹּאמֶר קָנָא קָנָאתִי לַיהוָה: אֱלֹהֵי צְבָאוֹת כִּי־עֲזָבֻי בְּרִיתְךָ בְּנִי
יִשְׂרָאֵל אֶת־מִזְבְּחֶיךָ הָרָסוּ וְאֶת־נְבִיאֶיךָ הָרַגוּ בְּחָרֵב וְאֶתֶּר אֲנִי 10
לְבָדִי וַיִּבְקָשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ: וַיֹּאמֶר צֵא וְעַמְדָּה בְּהָר לִפְנֵי 11
יְהוָה וְהִנֵּה יְהוָה עֹבֵר וְרוּחַ גְּדוֹלָהּ וְחֹזֶק מִפְּרֹךְ הָרִים וּמִשְׁפָּר
סִלְעִים לִפְנֵי יְהוָה לֹא בְרוּחַ יְהוָה וְאֶתֶּר הָרִים רָעַשׁ לֹא בְרַעַשׁ
יְהוָה: וְאֶתֶּר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ יְהוָה וְאֶתֶּר הָאֵשׁ קוֹל דְּמָמָה 12
דָּקָה: וַיְהִי: כַּשֵּׁמַע אֱלֹהָיו וַיִּגְלַט פָּנָיו בְּאֶדְרֵתוֹ וַיֵּצֵא וַיַּעֲמֵד פָּתַח 13
הַמַּעְרָה וַתֵּגַה אֵלָיו קוֹל וַיֹּאמֶר מִה־לָּךְ כֹּה אֱלֹהָיו: וַיֹּאמֶר קָנָא 14
קָנָאתִי לַיהוָה: אֱלֹהֵי צְבָאוֹת כִּי־עֲזָבֻי בְּרִיתְךָ בְּנִי יִשְׂרָאֵל אֶת־
מִזְבְּחֶיךָ הָרָסוּ וְאֶת־נְבִיאֶיךָ הָרַגוּ בְּחָרֵב וְאֶתֶּר אֲנִי לְבָדִי וַיִּבְקָשׁוּ 15
אֶת־נַפְשִׁי לְקַחְתָּהּ: וַיֹּאמֶר יְהוָה אֵלָיו לֵךְ שׁוֹב לְדֶרֶכְךָ מִדְּבָרָה כ
דְּמָשֶׁק וּבָאתָ וּמִשַּׁחֲתָ אֶת־הַחֲזָאֵל לְמַלְכָּה עַל־אַרְם: וְאַתָּה יְהוּא בֶן־נִמְשִׁי 16
תִּמְשַׁח לְמַלְכָּה עַל־יִשְׂרָאֵל וְאֶת־אֱלִישָׁע בֶּן־שַׁפְטַל מֵאֲבֵל מְחוּלָה תִּמְשַׁח
לְנָבִיא תַחְתֶּיךָ: וְהָיָה הַנְּמָלֵט מִחָרֵב חֲזָאֵל רְמִית יְהוּא וְהַנְּמָלֵט 17
מִחָרֵב יְהוּא רְמִית אֱלִישָׁע: וְהִשְׁאֲרֵתִי בְּיִשְׂרָאֵל שְׁבַעַת אֲלָפִים כֹּל־ 18

19 הַבְּרִיָּים אֲשֶׁר לֹא־קָרְעוּ לַפֶּעַל וְלִלְהִפָּה אֲשֶׁר לֹא־נִשְׁקָ לֹו: וַיִּגְלֹף
מִשֹּׁם וַיִּמְצָא אֶת־אֱלֹשֶׁע בֶּן־שָׁפָט וְהוּא הָיָה שְׁנֵים־עָשָׂר צַמְדִּים
לְפָלֹו וְהוּא בִשְׁנַיִם הָעָשָׂר וַיַּעֲבֹר אֵלָיָהּ אֲלֹו וַיִּשְׁלַף אֶת־רָתֹו אֲלֹו:
ב וַיַּעֲזֹב אֶת־הַבָּקָר וַיִּרְדֵּךְ אַחֲרָי אֵלָיָהּ וַיֹּאמֶר אֲשַׁקֶּה־נָּא לְאָבִי וּלְאִמִּי
21 וְאֶלְכָה אַחֲרָיָה וַיֹּאמֶר לוֹ לָךְ שָׂגֵב כִּי מִה־עֲשָׂתַי לָךְ: וַיָּשָׁב
מֵאֲחֲרָיו וַיִּקַּח אֶת־אֲמִיד הַבָּקָר וַיִּזְבַּחַהּ וַיִּבְכְּלִי הַבָּקָר בְּשָׁלֹם הַבָּשׂוֹר
וַיִּתֵּן לָעָם וַיֹּאכְלוּ וַיִּשְׂמְּנוּ וַיִּגְלֹף אַחֲרָי אֵלָיָהּ וַיִּשְׁרַחֲתַהּ:

VII. THE CONFESSION OF THE LEVITES, *Nehemiah 9.*

א וּבְיוֹם עֲשָׂרִים וָאַרְבָּעָה לַחֹדֶשׁ הָיָה נֹאֲסָפִי בְּנֵי־יִשְׂרָאֵל בְּצֹום וּבְשִׁקִּים
2 וַאֲדַמָּה עֲלֵיהֶם: וַיִּבְדְּלוּ זֶרַע יִשְׂרָאֵל מִכָּל בְּנֵי נֹכַר וַיַּעֲמִדוּ וַיִּתְּנוּ
3 עַל־טַאֲתֵיהֶם וְעַל־נִזְיוֹת אֲבֹתֵיהֶם: וַיִּקְוִימִי עַל־עַמְדָם וַיִּקְרְאוּ בְסֹפֶר
תּוֹרַת יְהוָה אֲלֵהֵיהֶם רְבִיעִית הַיּוֹם וּרְבִיעִית מִתּוֹנִים וּמִשְׁתַּחֲוִים
4 לַיהוָה אֲלֵהֵיהֶם: וַיִּקֶּם עַל־מִעֲלָה הַלְלוֹם וַיִּשְׁוֹעַ וּבְנֵי קַדְמִיָּאל
ה וַיֹּאמְרוּ הַלְלוֹם וַיִּשְׁוֹעַ וַיִּקְדַּמִּיָּאל בְּלִי חֶשְׁבִּנְיָה שְׂרָבְיָה הַיּוֹדִיָה שְׂבַנְיָה
פַּתְחִיָה לְיוֹמוֹ בָּרְכִי אֶת־יהוָה אֱלֹהֵיכֶם מִן־הָעוֹלָם עַד־הָעוֹלָם וַיְבָרְכֻהוּ
6 שֵׁם כְּבוֹדָהּ וּמְרוֹמָם עַל־כָּל־בָּרָכָה וְתִהְיֶה: אֶת־הַיּוֹם יְהוָה לְבִדְּךָ
אֶתְ עֲשִׂית אֶת־הַשְּׁמִימִם שְׁמֵי הַשָּׁמַיִם וְכָל־צִבְאָם הָאָרֶץ וְכָל־אֲשֶׁר
עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאֶת־הַמִּיָּה אֶת־כָּל־מַיִם וַיִּצְבֹּא הַשְּׁמִימִם
7 לָךְ מִשְׁתַּחֲוִים: אֶת־הַיּוֹם יְהוָה הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם
8 וְהוֹצֵאתָ מֵאִוֶּר כַּשְׂדִּים וְשָׂמְתָ שְׁמוֹ אַבְרָהָם: וּמִצָּאתָ אֶת־לִבְבּוֹ נֹאֲמָן
לְפָנֶיךָ וְכָלוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחֹתָנִי הָאֲמֹרִי
וְהַחִיטִי וְהַיְבוֹסִי וְהַגְּרָגָשִׁי לָתֵת לְזֶרְעוֹ וְתָקַם אֶת־הַבְּרִית כִּי צִדִּיק
9 אָתָּה: וְתִרָא אֶת־עַנְי אֲבֹתָיו בְּמִצְרַיִם וְאֶת־זַעֲקָתָם שְׁמַעַת עֲלֵיהֶם־
י סוּה: וְתִתֵּן אֹהֶל וּמִפְתָּיִם בְּפָרְעָה וּבְכָל־עֲבָדָיו וּבְכָל־עַם אֶרֶץ כִּי
11 יִדְעַתָּ כִּי הִזִּידוּ עֲלֵיהֶם וַתַּעֲשִׂלָּה שֵׁם כְּהִיּוֹם הַזֶּה: וְהִנֵּם בְּקַעַת
לְפָנֶיךָ וַיַּעֲבֹרוּ בְּתוֹךְ־הַיָּם בַּיַּבָּשָׁה וְאֶת־רַדְפֵיהֶם הִשְׁלַכְתָּ בַּמַּצּוֹלֹת
12 כְּמוֹ־אֲבָן בַּיָּם עֲזִים: וּבַעֲמוּד עֲזָן הִנְחִיתָם יוֹמָם וּבַעֲמוּד אֵשׁ
13 לַיְלָה לְהַאֲוִיר לָהֶם אֶת־הַקָּדָהּ אֲשֶׁר יִלְכִי־בָהּ: וְעַל הַר־סִינִי יִרְדָּהּ
וְדַבֵּר עִמָּהֶם מִשְׁמִים וְתִתֵּן לָהֶם מִשְׁפָּטִים וְשִׁרִּים וְתוֹרוֹת אֲמָת
14 חֻקִּים וּמִצְוֹת טוֹבִים: וְאֶת־שִׁבְתָּ קִדְשָׁהּ הוֹדַעְתָּ לָהֶם וּמִצְוֹת וְחֻקִּים

ותורה צוית להם ביד משה עבדה: וְלָהֶם מִשְׁמֹנִים נִתְּנָה לָהֶם טו
לרעבם ומים מסלע הוצאת להם לצמאם ותאמר להם לבוא לרשת
את־הָאָרֶץ אֲשֶׁר־נָשָׂאת אֲתֹנֶה לָהֶם: וְהֵם נֹאבְדֵינוּ הִזְדִּירוּ 16
וַיִּקְשׁוּ אֶת־עֲרָפָם וְלֹא שָׁמְעוּ אֶל־מְצֻתָהּ: וַיִּמָּאֲנוּ לִשְׁמֹעַ וְלֹא־זָכְרוּ 17
נִפְלְאוֹתֶיהָ אֲשֶׁר עָשִׂיתָ עִמָּהֶם וַיִּקְשׁוּ אֶת־עֲרָפָם וַיִּתְּנוּ־רֹאשׁ לְשׁוֹב
לְעַבְדָּתָם בְּמִרְיָם וְאַתָּה אֱלֹהֵי סִלְיָוֹת חַנּוּן וְרַחוּם אַרְבָּע־אַפָּיִם וְרַב־ 18
וְחֶסֶד וְלֹא עֲזַבְתָּם: אֵת פִּירֵשׁוּ לָהֶם עֵגֶל מִסִּכָּה וַיִּנְאֲמֻהּ זֶה אֱלֹהֶיהָ 19
אֲשֶׁר הִעֲלָה מִמִּצְרַיִם וַיַּעֲשֵׂה נֶאֱצִוֹת גְּדֹלוֹת: וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּיִּם 19
לֹא עֲזַבְתָּם בַּמִּדְבָּר אֶת־עַמּוּד הָעָנָן לֹא־סָר מֵעֲלֵיהֶם בְּיוֹמָם לְהַנְהִיחָם
בַּהֲלָכָה וְאֶת־עַמּוּד הָאֵשׁ בַּלַּיְלָה לְהַאֲרִיר לָהֶם וְאֶת־הַדֶּרֶךְ אֲשֶׁר יִלְכוּ־ 20
בָּהּ: וַהֲיִתָּה הַטּוֹבָה נֹתֵת לַחֲשִׁכִּימָם וּמִנָּה לֹא־מִנַּעַת מִפְּיָהֶם וּמִים כ
נִתְּנָה לָהֶם לְצִמְאָם: וְאַרְבָּעִים שָׁנָה כָּל־כֹּלְתָם בַּמִּדְבָּר לֹא חָסְרוּ 21
שְׁלֹמֹתֵיהֶם לֹא בָלוּ וְרוּגְלֵיהֶם לֹא בָצְקוּ: וַתֵּחֶן לָהֶם מִמְּלָכוֹת וְעַמָּמִים 22
וַתַּחֲלֹקֵם לַפָּאָה וַיִּירָשׁוּ אֶת־אֶרֶץ סִיחֹן וְאֶת־אֶרֶץ מִלֹּךְ חִשְׁבוֹן וְאֶת־ 23
אֶרֶץ עֹג מִלֹּךְ־הַבָּשָׁן: וַיִּבְנִיחֵם הַרְבִּיֹּת כִּכְכָּבֵי הַשָּׁמַיִם וַתְּבִיאֵם אֶל־ 24
הָאָרֶץ אֲשֶׁר־אָמַרְתָּ לְאַבְרָהָם לְבֹא לְרִשְׁתָּ: וַיָּבֹאוּ הַבְּנִיִּם וַיִּירָשׁוּ 24
אֶת־הָאָרֶץ וַתַּכְלֵעַ לַפְּנֵיהֶם אֶת־יֹשְׁבֵי הָאָרֶץ הַכְּנַעֲנִים וַתַּתֵּנָם בְּיָדָם
וְאֶת־מְלִכֵיהֶם וְאֶת־עַמָּמֵי הָאָרֶץ לַעֲשׂוֹת בָּהֶם כְּרָצוֹנָם: וַיִּלָּכְדוּ עָרִים כה
בְּצוּרֹת וְאֲדָמָה שְׁמֵינָה וַיִּירָשׁוּ בָתִּים מְלָאִים־כֶּלִי־טוֹב בָּרוֹת חֲצוּבִים
כְּרָמִים וְזֵיתִים וְעֵץ מָאֵקַל לָרֶב וַיִּאֲכֻלוּ וַיִּשְׂבְּעוּ וַיִּשְׂמְיֵנוּ וַיִּתְּעַדְנוּ
בְּטוֹבָהּ הַגָּדוֹל: וַיִּמָּדְדוּ בָּהּ וַיִּשְׁלְכוּ אֶת־תּוֹרָתָהּ אַחֲרֵי גִלָּם 26
וְאֶת־נְבִיאֶיהָ הָרָגוּ אֲשֶׁר־הִעִידוּ בָּם לְהַשִּׁיבָם אֵלֶיהָ וַיַּעֲשׂוּ נֶאֱצִוֹת
גְּדֹלוֹת: וַתַּתֵּן־לָם בְּיַד אֲרִיָּהֶם וַיִּצְרוּ לָהֶם וַיַּבְעֹת אֲרָתָם וַיַּעֲקֹי אֵלֶיהָ 27
וְאַתָּה מִשְׁמִינִים תִּשְׁמַע וּבְרַחֲמֶיךָ הַרְבִּיִּם תִּתֵּן לָהֶם מוֹשִׁיעִים וְרוֹשְׁיָעִים
מִיַּד אֲרִיָּהֶם: וַיִּכְנֹת לָהֶם וְשׁוֹבֵי לַעֲשׂוֹת רַע לְפָנֶיהָ וַתַּעֲזֹבֵם בְּיַד 28
אֲבִיבֵיהֶם וַיִּרְדּוּ בָּהֶם וַיִּשְׁוֹבֵל וַיִּזְעָקוּהָ וְאַתָּה מִשְׁמִינִים תִּשְׁמַע וַתַּצִּילֵם
כְּרַחֲמֶיךָ רַבּוֹת עָתִידִים: וַתַּעַד בָּהֶם לְהַשִּׁיבָם אֶל־תּוֹרָתָהּ וְהִמָּה הִזְדִּירוּ 29
וְלֹא־שָׁמְעוּ לְמִצְוֹתֶיהָ וּבִמְשַׁפְּטֶיהָ הִטְאוּ־לָבָם אֲשֶׁר־נִעְשָׂה אֲדָם וַתִּיחַ
בָּהֶם וַיִּתְּנוּ כֶּתֶל סוֹרֶרֶת וְעֲרָפָם הִקְשִׁי וְלֹא שָׁמְעוּ: וַתִּמְשָׁךְ עֲלֵיהֶם כ
שָׁנִים רַבּוֹת וַתַּעַד בָּם בְּרוּחָהּ בִּיד־נְבִיאָהּ וְלֹא הִאֲזִינוּ וַתַּתֵּן־לָם בְּיַד
עַמֵּי הָאֲרָצוֹת: וּבְרַחֲמֶיךָ הַרְבִּיִּם לֹא־עָשִׂיהֶם כָּלָה וְלֹא עֲזַבְתָּם כִּי אֶל־ 31
חַנּוּן וְרַחוּם אַתָּה: וְעַתָּה אֲלֹהֵינוּ הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שׁוֹמֵר 32

הַבְּרִית וְהַחֲסֵד אֱלֹהֵינוּמַעַט לִפְנֵיהָ אֵת כָּל־הַתְּלָאָה אֲשֶׁר־מִצָּאתָנוּ לְמַלְכֵינוּ
 לְשֹׁרֵנוּ וּלְכֹהֲנֵינוּ וּלְגִבֹּרָתֵנוּ וּלְאֲבֹתֵינוּ וּלְכָל־עַמֻּךְ מִימִל מַלְכֵי אֲשׁוּר
 33 עַד הַיּוֹם הַזֶּה: וְאַתָּה צִוִּיךָ עַל כָּל־הַבָּא עָלֵינוּ כִּי־אֲמַת עֲשִׂיתָ
 34 וְאֶנְחֵנוּ הִרְשַׁעְנוּ: וְאַת־מַלְכֵנוּ שׁוֹרֵיג פְּהִנְנוּ וְאֲבֹתֵנוּ לֹא עָשׂוּ
 כֵּה תֹחֲרָתָהּ וְלֹא הִקְשִׁיבוּ אֶל־מִצְוֹתֶיהָ וּלְעֲדוּתֶיהָ אֲשֶׁר הִעִידָתָ בָּהֶם: וְהֵם
 בְּמַלְכֻתָּם וּבְטִיבָהּ הָרָב אֲשֶׁר־נָתַתָּ לָהֶם וּבָאָרֶץ הַרְחֵבָה וְהַשְׁמַנָּה
 36 אֲשֶׁר־נָתַתָּה לַפְּנִיָּהִם לֹא עֲבָדוּהָ וְלֹא־שָׁבוּ מִמַּעַלְלֵיהֶם הָרָעִים: הִנֵּה
 אֶנְחֵנוּ הַיּוֹם עֲבָדִים וְהָאָרֶץ אֲשֶׁר־נָתַתָּה לְאֲבֹתֵנוּ לְאֹכַל אֶת־פְּרִיָּהּ
 37 וְאַת־טִיבָהּ הִנֵּה אֶנְחֵנוּ עֲבָדִים עָלֶיהָ: וַתִּבְּוֹאֲתָה מִרְּבֵה לְמַלְכִים
 אֲשֶׁר־נָתַתָּה עָלֵינוּ בַּחֲסֹאוֹתֵינוּ וְעַל־גְּלוּיָתֵנוּ מְשֻׁלִּים וּבִבְהֻמָּתָנוּ כְּרָצוֹלָם
 וּבַצָּרָה גְּדֹלָה אֶנְחֵנוּ:

VIII. JUDAH COMFORTED, *Isaiah* 40–42.

CHAPTER XL. מ

2 א נַחֲמוּ נַחֲמוּ עַמִּי יֹאמֶר אֱלֹהֵיכֶם: הַבְּרוּ עַל־לֵב יְרוּשָׁלַם וְקִרְאוּ אֵלֶיהָ
 כִּי מִלָּאָה צָבָאָה כִּי נִרְצָה עֲוֹנָהּ כִּי לָקְחָה מִיַּד יְהוָה כַּפָּלִים בְּכָל־
 3 חַטֹּאתֶיהָ: קוֹל קוֹרֵא בַּמִּדְבָּר פָּנֵי דֶרֶךְ יְהוָה יִשְׁרֹו בַּעֲרֻבָה
 4 מַסְלָה לְאֲלֹהֵינוּ: כֹּל־צִיָּא וּפְשָׂא וְכֹל־חַר וְגִבְעָה וְשָׁפְלוּ וְהָיָה הָעֵקֶב
 ה לְמִישׁוֹר וְהָרְכָסִים לְבָקָעָה: וְנִגְלָה כְבוֹד יְהוָה וְרָאוּ כָל־בָּשָׂר וַתִּהְיֶה
 6 כִּי פִי יְהוָה דִּבֶּר: קוֹל אָמַר קוֹרֵא וְאָמַר מֶה אֶקְרָא כָל־הַבָּשָׂר
 7 הַצִּיר וְכֹל־חֲסֵדוֹ כִּצִּיץ הַשֻּׁדָּה: רִבֵּשׁ חֲצִיר נִבְּל צִיץ כִּי רוּחַ יְהוָה
 8 נִשְׁבֶּה בּוֹ אֶבֶן חֲצִיר הָעָם: רִבֵּשׁ חֲצִיר נִבְּל צִיץ וַיִּדְּב־ אֱלֹהֵינוּ יְקוֹם
 9 לְעוֹלָם: עַל הַר־גִּבְעָה עַל־לֶךְ מִבְּשָׂרָת צִיּוֹן הָרִימִי בַּת קוֹלֶךְ
 מִבְּשָׂרָת יְרוּשָׁלַם הָרִימִי אֶל־תִּירְאִי אֲמַרְי לַעֲרִי יְהוּדָה הִנֵּה אֱלֹהֵיכֶם:
 י הִנֵּה אֲדֹנֵי יְהוָה בַּחֲזֹק רִבּוֹא יִזְרְעוּ מִשְׁלָה לֹא הִנֵּה שֹׁכְרוֹ אֲתוֹ
 11 וַיַּעֲלֵתוּ לַפָּנִי: כְּרֵעָה עָדְרוּ וְרֵעָה בִּזְרְעוּ וַיִּקְבֹּץ טָלָאִים וַיִּבְחִיקוּ וַיֵּשֶׂא
 12 עֲלֹת וַיַּחַל: מִי־יִמִּיד בָּשָׂעָלוּ מִיָּם וְשָׁמַיִם בָּהֶרַח תִּפְּזֹן וְכָל
 13 בָּשָׂלֵשׁ עֵפֶר הָאָרֶץ וְשִׁקֵּל בָּשָׂלֵשׁ הָרִים וּגִבְעוֹת בְּמֵאזְנָיִם: מִי־תִפְּזֹן
 14 אֶת־רוּחַ יְהוָה וְאִישׁ עֲצָתוֹ וְדוֹרְעָנִי: אֶת־מִי נוֹעֵץ וַיִּבְרִיחֵהוּ וַיִּלְמַדְהוּ
 כִּי בָּאֵרַח מִשְׁפָּט וַיִּלְמַדְהוּ דָּעַת וַדֶּרֶךְ תִּבְּוִנּוֹת וְדוֹרְעָנִי: הֵן גִּזְרִים כִּמְר
 16 מִדְּלִי וּכְשֹׁחַק מֵאֲזִנָּיִם נִחְשְׁבוּ הֵן אֵיִם כִּדָּק יִשׁוֹל: וְלִבְנוֹן אֵין דִּי
 17 בָּעֵר וַחֲתִיתוֹ אֵין דִּי עוֹלָה: כָּל־הַגִּזְרִים כָּאֵין נִגְדוּ מֵאִפְסָם וַתִּהְיֶה

18 נִחְשְׁבוּ-לָוֹ : וְאֶל־מִי תִדְמִינוּן אֵל וּמַה־דְּמוּת תַּעֲרֹכּוּ-לָוֹ : הַפֶּסֶל נֶסֶף
 19 חָרַשׁ וְצִרְהָ בַּזָּהָב וּבַקְּעָנִי וּבַתְּקֹת פֶּסֶף צִוְהָ : הַמִּסְכָּן תְּרוּמָה עֵץ
 20 לֹא־יִרְקַב וּבַחֹר חָרַשׁ הָכֵם וּבַקֶּשֶׁלֹּו לְהַכִּין פֶּסֶל לֹא יִמוּט : הֵלֹא
 21 תִּדְעִי הֵלֹא תִשְׁמְעִי הֵלֹא הִגֵּד מֶרֶאשׁ לָכֵם הֵלֹא הִבְיִנוּתְכֶם מוֹסְדוֹת
 22 הָאָרֶץ : הַיֹּשֵׁב עַל־חוּג הָאָרֶץ וְיוֹשְׁבֵיהָ פְתֻנָּבִים הַנוֹטָה כּוֹלֵק שְׂמִימִם
 23 וַיִּמָּתְחֶם כְּאֹהֶל לְשִׁבְתָּ : הַנּוֹתֵן רוֹזְזִים לְאֵין שְׁפָטִי אָרֶץ פְּתוּחָה עָשָׂה :
 24 אָה בְּלִינְטָעִי אָה בְּלִיזְרָעִי אָה בְּלִישְׁרָשׁ בְּאָרֶץ גִּזְעִם וְגַם נִשֶּׁה בָּהֶם
 25 וַיִּבְשֻׁ וַיִּסְעֲרָה בַּקֶּשׁ תִּשְׁאָם : וְאֶל־מִי תִדְמִינוּ וְאִשְׁנוּה יֹאמֶר קְדוֹשׁ : כֹּה
 26 שְׂאוּ־מִלּוֹם עֵינֵיכֶם וּרְאוּ מִי־בִרְא אֱלֹהֵ הַמוֹצִיא בַּמִּסְפָּר צָבָאָם לְכֻלָּם
 27 בְּשֵׁם וּקְרָא מֶרֶב אוֹנִים וְאֶמִּין פֶּת אִישׁ לֹא נִעְדָּר : לָמָּה
 28 תֹאמַר יַעֲקֹב וַתִּדְבֹר וּשְׂרָאֵל נִסְתָּרָה דַּרְכִּי מִיְּהוָה וּמֵאֱלֹהֵי מִשְׁפָּטֵי
 29 יַעֲבֹר : הֵלֹא יִדְעָתָ אִם־לֹא שְׁמַעְתָּ אֱלֹהֵי עוֹלָם , יִהְיֶה בּוֹרֵא קְצוֹת
 30 הָאָרֶץ לֹא יוֹעֵה וְלֹא יִיגַע אֵין חֶקֶר לַחֲבִינָתוֹ : נִתֵּן לַיֹּעֵה פֶת וּלְאֵין
 31 אוֹנִים עֲצָמָה יִרְבֶּה : וַיַּעֲפּוּ נַעֲרִים וַיִּגְעִי וּבַחֲוָרִים כְּשׁוֹל יִפְשְׁלוּ : לֹ
 32 וְקוֹי יִהְיֶה בַּחֲלִיפּוֹ כֹחַ יַעֲלֶה אֶבֶר בַּנְּשָׁרִים יִרְוּצֵל וְלֹא יִיגְעוּ בָּלָכִי
 33 וְלֹא יִיַּעֲפּוּ :

CHAPTER XLI. מא

א הַחֲרִישׁ אֵלִי אֵלִים וְלֹא־מִים בַּחֲלִיפּוֹ כֹחַ יַעֲלֵה אֵין יִדְבָּרוּ בַּחֲוָר
 2 לַמִּשְׁפָּט נִקְרְבָה : מִי הַעִיר מִמְּזִלָּה אֶדֶק וּקְרָאָהּ לְרִגְלוֹ יִתֵּן לְפָנָיו
 3 גִּזִּים וּמַלְכִים יִרְהֵ וַתֵּן כְּעֶפֶר חֲרָבָו בַּקֶּשׁ נִהָה קִשְׁתּוֹ : יִרְדָּפֶם יַעֲבֹר
 4 שְׁלִים אֶרֶץ בְּרִגְלָיו לֹא רְבוּא : מִי־פֶעֶל וְעָשָׂה קְרָא הַדְּרוֹת מֶרֶאשׁ אֲנִי
 5 יִהְיֶה רֹאשׁוֹן וְאֶת־אֲחֵרִים אֶי־יִהְיֶה : רָאִי אֵימִם וַיִּירָאֵי קְצוֹת הָאָרֶץ
 6 יַחֲרִדוּ קִרְבֵּי וַיִּנְאֲתוּן : אִישׁ אֶת־רַעְיָהּ יַעֲזֹרוּ וּלְאֲחֵיו יֹאמֶר חֲזַק :
 7 וַיִּחַזַּק חָרַשׁ אֶת־צִלְחָה מִחֲלִיק פֶּשֶׁיֶשׁ אֶת־תּוֹלָם פֶּעַם אֹמֶר לְדָבָל טוֹב
 8 הָיָה וַיִּמְזַקְהֵי בַּמִּסְמָרִים לֹא יִמוּט : וְאֶתֶּלֶּה וּשְׂרָאֵל עֲבָדִי
 9 יַעֲקֹב אֲשֶׁר בַּחֲרִתִּיהָ זָרַע אֲבִרְהָם אֲהַבִּי : אֲשֶׁר הִחֲזַקְתִּיהָ מִקְצוֹת
 10 הָאָרֶץ וּמֵאֲצִילֶיהָ קִרְאָתִיהָ וְאֹמֶר לָהּ עֲבָדִי־אֵתָהּ בַּחֲרִתִּיהָ וְלֹא
 11 מֵאֲסָתִיהָ : אֶל־תִּירָא כִּי־עָמַךְ אֲנִי אֶל־תִּשְׁתַּע כִּי־אֲנִי אֱלֹהֶיהָ אֲמַצְתִּיהָ
 12 אֶת־עֲזָרְתִּיהָ אֶת־תְּמַכְתִּיהָ בִּימִין אֶדְקִי : הֵן יִבְשֻׁ וְיִפְלְמוּ כָּל הַנְּחָרִים
 13 בָּהּ יִהְיֶה כְּאֵין וַיִּאֲבָדּוּ אֲנָשֵׁי רִיבָה : תִּבְקָשֶׁם וְלֹא תִמָּצְאֻם אֲנָשֵׁי
 14 מִצָּתָהּ יִהְיֶה כְּאֵין וּבְאֶפֶס אֲנָשֵׁי מִלְחָמָתָהּ : כִּי אֲנִי יִהְיֶה אֱלֹהֶיהָ

14 מִחֲזִיק יְמִינָהּ הָאֵמֶר לֵךְ אֶל־תִּירָא אֲנִי עֲזָרְתִּיהָ : אֶל־תִּירָאֵל
 תּוֹלַעַת בַּעֲלָב מִתִּי יִשְׂרָאֵל אֲנִי עֲזָרְתִּיהָ נֶאֱסִי־הִנֵּה וְגֹאֲלָהּ קָדוֹשׁ
 ט יִשְׂרָאֵל : הִנֵּה שְׁמִתִּיהָ לְמוֹרָג חֲרוֹץ חָדָשׁ בְּעַל פִּיפּוֹת תְּדוּשׁ הָרִים
 16 וְתִדָּק וּגְבָעוֹת כְּמִין תְּשׁוּם : תִּזְרַם וְרֵיחַ תִּשְׂאֵם וּסְעָרָה תִּפְרֹץ אֶתֶם
 17 וְאֵתָה תִּנְיֹל בִּיהִנֵּה בְּקָדוֹשׁ יִשְׂרָאֵל תִּתְהַלֵּל : הַעֲנִיִּים וְהָאֲבִיּוֹנִים
 מִבִּקְשֵׁים מִיָּם וְאֵין לְשׁוֹנָם בְּצִמָּא נִשְׁתָּה אֲנִי יִהְיֶה אֲעֲנֵם אֶלְהִי
 18 יִשְׂרָאֵל לֹא אֶעֱזָבֶם : אֶפְתַּח עַל־שַׁפְיִים נִהְרוֹת וּבִתְרוֹת בְּקָעוֹת מַעְיָנוֹת
 19 אֲשֵׁים מִדְּבַר לְאֻנִּים מִיָּם וְאֶרֶץ צִיָּה לְמוֹצְאֵי מַיִם : אֶתֶּן בְּמִדְבָּר אֶרֶץ
 שָׂשׂוֹה וְהַרִים וְעֵץ שָׁמֶן אֲשֵׁים בְּעֶרְכָּה בְּרוֹשׁ תִּדְהָר וְהָאֲשׁוּר יִחַדּוּ :
 כ לְמַעַן יִרְאֶי וַיִּדְעוּ וַיִּשְׁמְעוּ וַיִּשְׁכַּלּוּ יִחַדּוּ כִי נִדְי־הִנֵּה עֲשֻׂתָהּ גִּלְתָּ
 21 וְקוֹדֶשׁ יִשְׂרָאֵל בְּרָאָהּ : קִרְבּוּ רִיבְכֶם יֹאמֶר יִהְיֶה הַגִּישׁוֹ
 22 עֲצֻמוֹתֵיכֶם יֹאמֶר מֶלֶךְ בַּעֲקָב : וְגִישׁוֹ וַיִּגְדְּדוּ לָנוּ אֵת אֲשֶׁר תִּקְרִינָהּ
 הַקְּאֻשָּׁנוֹת , מִיָּה הִנֵּה הַגִּידוּ וְנִשְׁמָעָה לְבָנֵי וּבְנִדְעָה אַחֲרֵיתָן אִי הַבְּאִיֹת
 23 הַשְׁמִיעֵנִי : הַגִּידוּ הָאֱתָנוֹת לְאַחֲזֹר וּבְנִדְעָה כִּי אֱלֹהִים אַתֶּם אֶהֱיִיטִיבֹי
 24 וְתִלְעִי וְנִשְׁתַּעֲה וְהִנֵּה יִחַדּוּ : הֵן־אַתֶּם מֵאֵין וּפְעַלְכֶם מֵאֲפַע תּוֹעֲבָה
 כה וּבְחַר בְּכֶם : הַעִירֹתִי מִצִּפּוֹן וְלֹאֹת מִמִּצְרַח־שָׁמַיִשׁ יִקְרָא בְּשִׁמִּי
 26 וַיִּבְאֹ סִגְנִים כְּמוֹ־חֶמֶר וּכְמוֹ יוֹצֵר יִרְמִס־טִיט : מִי־הַגִּיד מֶרֶאֱשׁ וּבְנִדְעָה
 וּמִלְפָּנִים וְנֹאמֶר צִדִּיק אֶה אִי־מִגִּיד אֶה אֵין מִשְׁמִיעַ אֶה אִי־שִׁמֵּעַ
 27 אֲמַרְכֶם : רֹאשׁוֹן לְצִיּוֹן הִנֵּה הֵנָּה וְלִירוּשָׁלַם מְבֹשֵׁר אֶתֶּן : וְאֶרָא
 28 וְאֵין אִישׁ וּמֵאֲלָה וְאֵין יוֹשֵׁן וְאֲשַׁאֲלֶם וְיִשְׁבּוּ דָבָר : הֵן כָּלֶם אֵין
 29 אֶפֶס מַעֲשֵׂיהֶם רֵיחַ וְהֵיוּ נִסְפִיהֶם :

CHAPTER XLII. מב

א הֵן עֲבָדֵי אֶתְמֹנ־בֹּי בַחֲרִי רִצְתָה נִפְשֵׁי נִתְחִי רִחֵל עָלָיו מִשְׁפָּט
 32 לְגִוִּים יוֹצִיא : לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא־יִשְׁמִיעַ בַּחֲוֶץ קוֹלוֹ : קָנָה
 4 רְצוּן לֹא יִשְׁבֹּר וּפִשְׁתָּה כִּהֵּה לֹא יִכְבֶּהָ לְאֻמָּת יוֹצִיא מִשְׁפָּט : לֹא
 יִכְהֵה וְלֹא יִרְוֶץ עַד־יִשָּׁים בְּאֶרֶץ מִשְׁפָּט וּלְתוֹרָתוֹ אֵיִם יִיחַלּוּ :
 ה כִּה־אֲמִיר הָאֵל , הִנֵּה בּוֹרֵא הַשָּׁמַיִם וְנִוְטִיהֶם רָקַע הָאֶרֶץ וַצֹּאֲצֹאִיהָ
 6 תִּתֵּן נִשְׁמָה לָעָם עֲלִיָּה וְרֵיחַ לְהִלְכִים בָּהּ : אֲנִי יִהְיֶה קְרֹאֲתִיהָ בְּצִדָּק
 7 וְאֶחָתֶק בִּדְבָר וְאֶצְרָה וְאֶתְנֶה לְבָרִית עִם לְאֹר גּוֹיִם : לְפָנֶיךָ עֵינַיִם
 8 עוֹרוֹת לְהוֹצִיא מִמִּסְגָּר אֲסִיר מִבֵּית כְּלָא יִשְׁבִּי חֲשֵׁה : אֲנִי יִהְיֶה
 9 הֵיא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא־אֶתֶּן וְתִהְלֶתִי לְפִסְלִים : הַקְּאֻשָּׁנוֹת הַגִּידוּ

באז והקשות אני מגיד בטרם תצמחנה אשמיך אהבם : שיר
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 וחרש כמלאכי אשלח מי עיר כמשלם ועיר כעבד יהוה : ראית 19
 רבות ולא תשמר פקוח אזנים ולא ושמע : יהוה חפץ למשן צדקו 21
 נקדיל תורה ויודעיר : והוא עם-בנוז ושסיל הפח בהורים כלם 22
 ובבתי כלאים התבאזו היו לבז ואין מציל משסה ואין-אמר השב :
 מי בכם באין זאת נקשב וישמע לאחור : מיינתן למשוסה נקב 23
 וישראל לבוזים הלא יהוה זו תטאזו לו ולא-אבו בדרךיו הלוף 24
 ולא שמעי בתורתו : וישפף עליו חמה אפו ועזוז מלחמה ותלהטחו כה
 מסביב ולא ודע ותבערבו ולא-ישים על-לב :

IX. MESSIAH'S HUMILIATION AND GLORY, *Isaiah* 53.

מי האמין לשמעתינו וזרוע יהוה עלינו נגלתה : ויפל פיוק לפזיו 2
 וכשרש מארץ צלה לא-תאר לו ולא הקר ונראחו ולא-מראה
 ונחמדהו : נבזה וחרל אישים איש מכאבות וידוע חלי וכמסתר 3
 פנים ממני נבזה ולא חשבנהו : אכן הלגלו הוא נשא ומכאבניו 4
 סבלם ואנחנו חשבנהו נגיע מכה אלהים ומענה : והוא מחלל ה
 מפשעינו מדבא מענותינו מוסר שלומנו עליו ובחברתו נרפא-לנו :
 פלגו כצאן תעינו איש לדרך פניו ויהוה הפגיע בו את עון כלנו : 6
 נגש והוא נענה ולא יפתח-פיו פשה לטבח יובל וכרחל לפני גזירה 7
 נאלמה ולא יפתח פיו : מעצר וממשפט לקח ואת-הורו מי ישותח 8

v. 24. למשיסה קרי v. 25. קמץ בו"ק

v. 8. קמץ בו"ק

v. 20. ראית קרי v. 21. עד כאן

v. 7. קמץ בו"ק

9 כי נגזר מארץ חלים מפשע עמי נגע למו: ונתת את־רשעים קברו
 י ואת־עשיר במתיו על לא־חמס עשה ולא מרמה בפיו: ויהיה חפץ
 וקצאו החלו אס־תשים אשם בפשו וראה זרע בארץ ומים ותפץ
 11 יהיה בקרו וצלח: מעמל נפשו וראה ישבע בדעתו יצדיק צדיק
 12 עבדי לרבים ונעלהם הוא יסבל: לכן אהל־קלו ברבים ואת־עצומים
 יחלק שלל תחת אשר הערה למות נפשו ואת־פשעים נמנה והוא
 חטא־רבים נשא ולפשעים יפגוע:

X. THE RESTORATION OF ISRAEL, *Ezekiel 37.*

א היתה עלי דבר־יהוה ויוצאני ברוח יהוה וניחני בתוך הבקעה
 2 והיא מלאה עצמות: והעבירני עליהם סביב, סביב והנה רבות
 3 מאד על־פני הבקעה והנה רבשות מאד: ונאמר אלי בן־אדם
 4 התחננה העצמות האלה ואמר אדני יהוה אתה ידעת: ונאמר
 5 אלי הנבא עליה־עצמות האלה ואמר אליהם העצמות היבשות
 ה שמי דבר־יהוה: כה אמר אדני יהוה לעצמות האלה חיה
 6 אני מביא בכם רוח וחיותם: ונתתי עליכם גידים והעליתי עליכם
 7 בשר וקרמתי עליכם עור ונתתי בכם רוח וחיותם וידעתם כִּי־אני
 8 יהוה: ונבאתי כאשר צינתי ויהי־קול כה־נבא והעלה־עש ותקרבו
 9 עצמות עצם אל־עצמו: וראיתי והנה עליהם גידים ובשר עלה
 10 ויקרם עליהם עור מלמעלה ורוח אין בהם: ונאמר אלי הנבא
 11 אל־הרוח הנבא בן־אדם ואמר אליה־רוח כה־אמר, אדני יהוה
 י מארבע רוחות באי הרוח ופתי בהרוגים האלה ויחיו: והנבאתי
 כִּאֲשֶׁר צִנֵּיתִי ותבוא בהם הרוח ויחיו ונעמדו על־רגליהם חיל גדול
 11 מאד מאד: ונאמר אלי בן־אדם העצמות האלה פלגות ישראל
 12 הנה הנה אמרים נבשו עצמותינו ואבדה תקותנו נגזרנו לנו: לכן
 הנבא ואמר אליהם כה־אמר אדני יהוה חיה אני פתח את־
 קברותיכם והעליתי אתכם מקברותיכם עמי והבאתי אתכם אל־אדמת
 13 ישראל: וידעתם כִּי־אני יהוה בפתחי את־קברותיכם ובהעליתי אתכם
 14 מקברותיכם עמי: ונתתי רוחי בכם וחיותם והנחתי אתכם על־
 אדמתכם וידעתם כִּי אני יהוה דברתי ועשיתי נאם־יהוה:
 טו ויהי דבר־יהוה אלי לאמר: ואתה בן־אדם קח־לך עץ אחד וכתב

עָלָיו לַיהוָה וּלְבָנֵי יִשְׂרָאֵל חִבְּרוּ וּלְקַח עֵץ אֶחָד וּכְתַב עָלָיו לְיוֹסֵף
 17 עֵץ אֲפֹרֹס וְכָל־בֵּית יִשְׂרָאֵל חִבְּרוּ : וְקָרַב אֹהֶם אֶחָד אֶל־אֶחָד לָהּ
 18 לְעֵץ אֶחָד וַהֲיוּ לְאַחֲדִים בְּנֵדָה : וּכְאֲשֶׁר יֹאמְרוּ אֵלָיוּ בְּנֵי עֲמֹהָ
 19 לֵאמֹר הֲלֹא־תִגִּיד לָנוּ מִה־אֵלֶּה לָּהּ : דִּבֶּר אֲלֵהֶם כֹּה־אָמַר אֲדֹנָי
 יְהוֹה הִנֵּה אֲנִי לִקְחַת אֶת־עֵץ יוֹסֵף אֲשֶׁר בְּנֵד־אֲפֹרֹס וְשִׁבְטֵי יִשְׂרָאֵל
 חִבְּרוּ וְנִתְּתִי אֹהֶם עָלָיו אֶת־עֵץ וַהֲיִידָה נַעֲשִׂיתֶם לְעֵץ אֶחָד וַהֲיוּ אֶחָד
 21 בְּדָדִי : וַהֲיוּ הָעֲצִים אֲשֶׁר תִּכְתֹּב עֲלֵיהֶם בְּנֵדָה לְעִינֵיהֶם : וְדִבֶּר אֲלֵיהֶם
 כֹּה־אָמַר אֲדֹנָי יְהוֹה הִנֵּה אֲנִי לִקְחַת אֶת־בְּנֵי יִשְׂרָאֵל מִבֵּין הַגּוֹיִם אֲשֶׁר
 22 הִלְכִי־שָׁם : וְקִבַּצְתִּי אֹתָם מִסְבִּיב וְהִבֵּאתִי אוֹתָם אֶל־אֲדֹמָתָם : וְעֲשִׂיתִי
 אֹתָם לְגֹזֵי אֶחָד בְּאֶרֶץ בְּהָרֵי יִשְׂרָאֵל וּמִלֶּקֶח אֶחָד יִהְיֶה לְכֹלָם לְמִלֶּקֶח
 23 וְלֹא יִהְיֶה־עוֹד לְשֵׁנִי גוֹלָם וְלֹא יִתְּצוּ עוֹד לִשְׁתֵּי מַמְלָכוֹת עוֹד : וְלֹא
 יִשְׁמָצוּ עוֹד בְּנַפְלִיָּהֶם וּבִשְׁקֻצֵּיהֶם וּבְכָל פְּשָׁעֵיהֶם וְהוֹשַׁעְתִּי אֹתָם
 מִכָּל מוֹשָׁב־תִּיהֶם אֲשֶׁר חָטְאוּ בָהֶם וְטִהַרְתִּי אוֹתָם וַהֲיִידִלִי לָעַם וְאֲנִי
 24 אֶהְיֶה לָהֶם לְאֱלֹהִים : וְעַבְדֵי דָוִד מִלֶּקֶח עֲלֵיהֶם וְרוּעֵה אֶחָד יִהְיֶה
 לְכֹלָם וּבְמִשְׁפַּטִּי נִלְכּוּ וְהִקְטִי וְשִׁמְרוּ וַעֲשׂוּ אוֹתָם : וְנִשְׁבִּי עַל־הָאָרֶץ כֹּה
 אֲשֶׁר נִתְּתִי לְעַבְדִּי לְנִעְלָב אֲשֶׁר וְשִׁבִּירָהּ אֲבוֹתֵיכֶם וְנִשְׁבִּי עָלֶיהָ
 חֲמָה וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם עַד־עוֹלָם וְדָוִד עַבְדִּי נָשִׂיא לָהֶם לְעוֹלָם :
 26 וְכִרְתִּי לָהֶם בְּרִית שְׁלוֹם בְּרִית עוֹלָם יִהְיֶה אוֹתָם וְנִתְּתִים וְהִרְבִּיתִי
 27 אוֹתָם וְנִתְּתִי אֶת־מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם : וְהָיָה מִשְׁכְּנִי עֲלֵיהֶם וְהָיִיתִי
 28 לָהֶם לְאֱלֹהִים וְחָמָה יִהְיִידִלִי לָעַם : וְיִדְּעוּ הַגּוֹלָם כִּי אֲנִי יְהוָה
 מִקְדָּשׁ אֶת־יִשְׂרָאֵל בְּהִיּוֹת מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם :

XI. THE PROPHECY OF OBADIAH.

חֲזֹן עַבְדִּיהָ כֹּה־אָמַר אֲדֹנָי יְהוֹה לְאֲדוֹם שְׁמוּעָה שְׁמִיעִנִי מֵאֵת
 יְהוָה וַיַּצֵּר בְּגוֹיִם שָׁלָח קְרִימִי וְנִקְרָמָה עָלֶיהָ לְמַלְחָמָה : הִנֵּה קָטָן
 3 נִתְּתִיהָ בְּגוֹיִם בְּזוּי אֵתָהּ מֵאֵד : זִדּוֹן לִבָּהּ הִשְׁרִיָּאָה שְׁכֵנֵי בְּחַגְוִיר־סֹלֶע
 4 מְרוֹם שִׁבְתּוּ אָמַר בְּלִפְנֵי מִי יוֹרִידֶנִי אָרֶץ : אִם־תִּגְבִּיהַּ כְּאֲשֶׁר וְאִם־
 5 בֵּין פִּרְכִּבִּים שִׁים קָנָה מִשָּׁם אוֹרִידָהּ נֹאם־יְהוָה : אִם־נִגְבִּים בְּאוּרֵלָהּ
 אִם־שִׁדְדִי לִילָה אֵיךְ נִדְמִיתָה הֲלֹא יִגְבִּי דָגִים אִם־בְּצָרִים בָּאוּ לָהּ
 7 הֲלֹא יִשְׁאִירִי עֲלִלוֹת : אֵיךְ נִתְּפָשׁוּ עֲשׂוּ נִבְעִי מִצְפָּנִי : עַד־הַגְּבֹל 6

v. 22. יְהוֹי קרי

v. 19. חִבְּרוּ קרי

id. חִבְּרוּ קרי

v. 16. חִבְּרוּ קרי

id. קָמֵץ בּו"ק

v. 1. חֲפִטָּה וְשֹׁלַח

v. 28. עַד כָּאן

שְׁלֹחֶיהָ כָּל אֲנָשִׁי בְּרִיתָהּ הַשִּׁיאֶיהָ וְכָלִי לָהּ אֲנָשִׁי שְׁלֵמָהּ לַחֲמָהּ
 8 וְשׁוֹמֵן מְזוֹר תַּחֲתֶיהָ אֵין תְּבוּנָה בּוֹ: הִלֹּא בָּיִתָּהּ נֶאֱסִיחָהּ
 9 וְהָאֲבֹדֵתֶי תַּחֲמִים מֵאֲדָם וְתְבוּנָה מִתָּר עָשׂוֹ: וְחֲתִי גְבוּרָהּ תִּימָן
 - לְמִעַן וּפְרִת־אִישׁ מִתָּר עָשׂוֹ מִקָּטָל: מִחֲמַס אֲחִיהָ יַעֲקֹב תִּכְסֶּסֶת בַּיָּשָׁה
 11 וְנִכְרַתָּ לְעוֹלָם: בַּיּוֹם עָמְדָהּ מִלָּד בָּיִתָּהּ שְׁבוֹת זָרִים חִילוֹ וְנִכְרָים
 12 בָּאֵי שְׁעָרָהּ וְעַל־יְרוּשָׁלַם יָדָהּ גִּזְלָל גַּם־אֲתָהּ כְּאֶתֶד מֵהֶם: וְאַל־תִּרְא
 בָּרוֹם־אֲחִיהָ בָּנוֹם נִכְרוֹ וְאַל־תִּשְׁמַח לִבְנֵי־יְהוּדָה בָּנוֹם אֲבָדָם וְאַל־
 13 תִּתְנַחַל פִּיהָ בָּנוֹם צָרָה: אַל־תִּבְּוֹא בְּשַׁעֲרֵי־עַמִּיל בָּנוֹם אֵיךְם אַל־תִּרְא
 14 גַּם־אֲתָהּ בְּרַעְתָּ בָּנוֹם אִידָהּ וְאַל־תִּשְׁלַחֲנָהּ בְּחִילוֹ בָּנוֹם אִידָהּ: וְאַל־
 תַּעֲמֹל עַל־הַפָּרֶק לַהֲכָרוֹת אֶת־פְּלוֹטָיו וְאַל־תִּסְגֹּר שְׁוִרְתָּיו בָּנוֹם צָרָה:
 טו כִּי־קָרִיב יוֹם־יְהוָה עַל־כָּל־הַגּוֹיִם כַּאֲשֶׁר עָשׂוֹתָ וַעֲשׂוֹתָ לָּךְ וְגַמְלָהּ וְשׁוֹב
 16 בְּרֹאשָׁהּ: כִּי כַּאֲשֶׁר שְׁתִּיתֶם עַל־תָּר קִדְשִׁי וְשָׁתִי כָל־הַגּוֹיִם תִּמְיֹד
 17 וְשָׁתִי וְלָלֹה וְהָיָה כָּלֹא הָיָה: וּבִהָר צִיּוֹן תִּהְיֶה פְּלוֹטָהּ וְהָיָה קִדְשׁ
 18 וְיִרְשׁוּ בֵּית יַעֲקֹב אֶת מוֹרְשֵׁיהֶם: וְהָיָה בֵּית־יַעֲקֹב אֵשׁ וּבֵית יוֹסֵפ
 לְהַבָּה וּבֵית עָשׂוֹ לִקֵּשׁ וְדָלְקָה בָּהֶם וְאֲכָלוּם וְלֹא־יִהְיֶה שְׂרִיד לְבֵית
 19 עָשׂוֹ כִּי יִהְיֶה דָּבָר: וְיִרְשׁוּ הַזֵּנֶב אֶת־תָּר עָשׂוֹ וְהַשְׁפִּילָה אֶת־פְּלִשְׁתִּים
 וְיִרְשׁוּ אֶת־שִׁנָּה אֲפִרִּים וְאֵת שִׁנָּה שְׁמֵרֹן וּבְנִימָן אֶת־הַגִּלְעָד:
 כ וְגִלָּת הַחֵלֶה־הָהָה לְבָנֵי יִשְׂרָאֵל אֲשֶׁר־כָּנְעִיּוֹם עַד־צָרְפָּת וְגִלָּת יְרוּשָׁלַם
 21 אֲשֶׁר בַּסֶּפֶד יִרְשׁוּ אֶת עָרֵי הַזֵּנֶב: וְעַלֹּה מוֹשִׁיעִים בָּהֶר צִיּוֹן לְשֹׁפֵט
 אֶת־תָּר עָשׂוֹ וְהָיְתָה לַיהוָה הַמְּלוּכָה:

XII. THE PROPHECY OF NAHUM.

CHAPTER I. א

א 2 מִשָּׂא נִינְוָה סֶפֶר חֲזוֹן נָחִים הָאֵלֶקְשִׁי: אֵל קָנֹא וְנָקָם יְהוָה נָקָם
 3 יְהוָה וַיַּעַל חֲמָה נָקָם יְהוָה לְצָרָיו וְנוֹטֵר הוּא לְאֹיְבָיו: יְהוָה
 אֶרֶץ אֲפִים וַיְגִד־לִפְתֹּ וְנָקָה לֹא יִנָּקָה יְהוָה בְּסִיפָהּ וּבְשַׁעֲרָהּ הִרְפוּ
 4 וַעֲנֹן אֲבָק רָגְלוֹ: גֹּזֵר בָּיִם וַיַּבְשִׁיחֵהוּ וְכָל־הַנְּהָרוֹת הִחְרִיב אֲמָלָל
 ה בִּשְׁן וְכַרְמִל וּפְרָח לְבָנוֹן אֲמָלָל: הָרִים רָעִשׁוּ מִמָּוֶה וְהַגְּבָעוֹת
 6 הִתְמַגְּגוּ וַתִּשָּׂא הָאָרֶץ מִפָּנָיו וְהַבֵּל וְכָל־יוֹשְׁבֵי בָהּ: לִפְנֵי זַעֲמֹל מִי
 7 בְּעִמּוֹד וּמִי קָדִים בְּחֲנוֹן אֶפְסֹ חֲמָתָהּ נִתְּקָה כְּאֵשׁ וְהָאָרִים נִתְּצוּ
 8 7 מִמֶּנִּי: טוֹב יְהוָה לְמַעַז בָּנוֹם צָרָה וְיִדְעַ תַּחֲסִי בּוֹ: וּבְשִׁטָּה עֲבָר

כָּלֶה גִּשְׁתָּה מִקֹּמָה וְאֶרְבִּיז יִרְדֶּה-חֶשֶׁף׃ מִה־תִּחְשְׁבוּן אֲלֵי-יְהוָה כָּלֶה 9
 הִיא עֲשֵׂה לֹא-תָקֹם פְּעָמִים צָרָה׃ כִּי עַד-סִיָּרִים סִבְלִים וּכְסָבָאִם -
 סְבוּאִים אֶפְלוּ כָקֵשׁ יָבֵשׁ מָלֵא׃ מִמֶּה נָצָא חֶשֶׁב עַל-יְהוָה רָעָה יֵעָן 11
 בִּלְעֵל׃ כֹּה ׀ אָמַר יְהוָה אִם-שְׁלֹמִים וְכֵן רַבִּים וְכֵן נִגְזַר וְעַבְר 12
 וְעִנְתָּ לֹא אֶעֱנֶה עוֹד׃ וְעִתָּה אֲשַׁבֵּר מִטְהוּ מַעֲלִיף וּמִזִּסְרֵיךָ אֲנִתֵק׃ 13
 וְצִיָּה עָלֶיךָ יְהוָה לֹא-יִזְרַע מִשְׁמֶה עוֹד מִבֵּית אֱלֹהֶיךָ אֲכָרִית פֶּסֶל 14
 וּמִסִּבָּה אֲשִׁים קִבְּרָה כִּי קִלּוֹת׃

CHAPTER II. ב

הִפָּה עַל-יְהוָה רַגְלִי מִבְּשׁוֹר מִשְׁמִיעַ שְׁלֹם חָגִי יְהוּדָה חֲגִיף שְׁלָמִי א
 נִדְרֶיךָ כִּי לֹא יוֹסִיף עוֹד לַעֲבֹר-בְּךָ בִּלְעֵל כָּלֶה נִכְרַת׃ עָלָה מִקֵּץ 2
 עַל-פָּנֶיךָ נִצּוֹר מִצִּינָה צִפְה־דָרְךָ חֲזֵק מִתְּלִים אֲמִץ פֶּחַ מֵאֹד׃ כִּי 3
 שָׁב יְהוָה אֶת-נִצּוֹן וְעָלָב כִּנְאוֹן יִשְׂרָאֵל כִּי בִקְקִים בִּקְקִים וּזְמִירִים
 שְׁחָתוּ׃ מִגֵּן גְּבוּרָתוֹ מֵאֲדָם אֲנָשִׁי-חַיִּל מִתְּלָעִים בְּאֵשׁ-פִּלְגֵּת הָרֶקֶב 4
 בְּנוֹם הַכִּינּוֹ וְהַבְּרוּשִׁים הָרַעְלוּ׃ בְּתוֹצוֹת יְהוָה לָלוּ הָרֶקֶב יִשְׁתַּקְּשְׁקוּן ה
 בְּרִחְבוֹת מִרְאִיתוֹן פִּלְפִּידִים כְּבָרְקִים יְרוּצִיו׃ יִזְכֹּר אֲדִירָיו וּפְשָׁלוֹ 6
 בְּהַלִּיכֹתָם יִמְהַר חֲזִמָּתוֹ וְהֵכֵן חֶסֶדְךָ׃ שְׁעָרֵי הַנִּתְּחוֹת נִפְתָּחוּ 7
 וְהַחִיכַל נִמּוֹג׃ וְהָצַב גִּלְתָּה הַעֲלָתָה וְאִמְחָתִיהָ מִנְּהֻגָתָּ כָּקוֹל יוֹלִים 8
 מִתַּפְּסוֹת עַל-לִבְבָּהֶן׃ וְיִנְיָה כְּבִרְכַּת-מִים מִימֵי הִיא וְהָמָּה נָסִים 9
 עֲמָדֵי עֲמָדוֹ וְאִין מִפְּנֵה׃ בְּזִי כֶסֶף בְּזִי זָהָב וְאִין קֶצֶה לַתְּכִינָה י
 כְּבֹד מִכָּל כָּלִי חֲמָדָה׃ בִּיקָה וּמִבּוּקָה וּמִבְּלָקָה וְלֵב נֶמֶס וּפִיק 11
 בְּרַפִּים וְחִלְחִלָה בְּכָל-מִתְּלִים וּפִנִּי כָלָם קִבְּצוּ פֶּאֶרֹר׃ אֲהֵל מְעוֹן 12
 אֲדִוּוֹת וּמִרְעָה הִיא לְפִפְרִים אֲשֶׁר הִלָּף אֲרִיָּה לְבֹא שָׁם גִּיר אֲרִיָּה
 וְאִין מִחֲרִיד׃ אֲרִיָּה טָרַף בְּרִי גְרוֹתָיו וּמִחֲנֵק לִלְבָּאֲתָיו וּמִלֹּא-טָרַף 13
 חֲרִיו וּמִעֲוִנְתָּיו טָרַף׃ הִנְנִי אֲלִיךָ נֹאֵם יְהוָה צְבָאוֹת וְהַבְּעִתִּי 14
 בְּעֵשׂוֹן רִכְבָּהּ וּכְפִירָהָ תֹאכַל חֶרֶב וְהִכְרַתִּי מֵאֶרֶץ טָרְפָּהָ וְלֹא-יִשְׁמַע
 עוֹד קוֹל מִלֹּאכְבָּה׃

CHAPTER III. ג

הוּי עִיר דָּמִים כָּלֶה כְּחֵשׁ פָּרָק מִלֵּאָה לֹא וְיִישׁ טָרָה׃ קוֹל שׁוֹט א
 וְקוֹל רַעַשׁ אוֹפֵן וְסִיס הִחֹר וּמִרְכָּבָה מִרְקָדָה׃ פָּרַשׁ מַעֲלָה וְלֵהָב 3
 חֶרֶב וּבִקָּק חֲלִית וְרֵב חָלָל וְכַבֵּד פָּגַר וְאִין קֶצֶה לְגִוּיָהּ וְכִשְׁלוֹ

4 בְּנוֹתָם: מִרְבַּח זִמְנֵי זֹלָה טוֹבַת חֵן בַּעֲלַת כְּשָׁפִים הַמַּכֶּרֶת גִּוִּים
 ה בְּזִמְנֶיהָ וּמִשְׁפָּחוֹת בְּכַשְׁפֶּיהָ: הִנֵּנוּ אֵלֶיהָ נָאִם יְהוָה צְבָאוֹת וְגִלְתִּי
 6 שְׁלִיכָהּ עַל־סִנְיָהּ וְהִרְאִיתִי גִוִּים מַעֲלָהּ וּמִמְלָכוֹת קְלוֹנָהּ: וְהַשְׁלַכְתִּי
 7 עָלֶיהָ שִׁקָּצִים וּנְפִלְתִּיהָ וְשִׁמְתִּיהָ כְּרָאִי: וְהָיָה כְּלִירָאֶיהָ וַיְהִי מִמֶּנּוּ
 8 וְאָמַר שְׂדֵהָ נִרְגְּלָה מִי רִנִּיד לָהּ מֵאֵין אֲבָקֶשׁ מִנְּהָמִים לָהּ: הִתְיַטְּבִי
 מִנָּא אֲמוֹן הַיִּשְׁבָּה בְּאֵלִים מִים סָבִיב לָהּ אֲשֶׁר־חִיל לֹם מִים
 9 חִמְתָּהּ: כִּישׁ עֲצָמָהּ וּמַצְרֶהּ וְאֵין קֶצֶה פֹּט וְלֹבִים הָיוּ בְּעִזְרָתָהּ:
 י גִּם־חֵיָא לַגִּלָּה הִלְכָה בְּשָׁבִי גַם עַל־לִיָּהּ יִרְשָׁשׁוּ בְּרָאשׁ כְּלִי־חַיֹּת
 11 וְעַל־נִכְבְּיוֹתָיָהּ וַיְהִי גִוְלָל וְכִלְגָּהוּלִּיהָ רִתְקוּ בִּזְקִים: גִּם־אֶת תִּשְׁכָּרִי
 12 תִּהְיִי נַעֲלָמָה גִם־אֶת תִּבְקָשִׁי מֵעִזּוֹ מְאוֹיֵב: כְּלִי־מִבְּצִרוֹתָ תֵּאָנִים עִם־
 13 בַּעֲרִים אֲסִינְוֹעִי וְנִפְלִי עַל־פִּי אֵיכָל: הִנֵּה עֲמִידָה נְשִׁים בְּקִרְבָּהּ לֹא־יִבִּיָּה
 14 פְּתוּחַ נִפְתָּחוּ שְׁעֵרֵי אֶרֶצָהּ אֲכַלָּה אֵשׁ בְּרִיחָהּ: מִי מִצֹּר שְׁאֲבִירָלָהּ
 ט חֲזָקוֹ מִבְּצִרוֹתָ בָּאִי בְּטִיט וְרִמְסִי בַחֲמֹר הַחֲזִיקוֹ מִלְּבָן: שֵׁם תִּאֲכַלָּהּ
 אֵשׁ תִּכְרִיתָהּ חֹרֵב תִּאֲכַלָּה כִּי־לֶקֶת הַחֲפָבֵד כִּי־לֶקֶת הַחֲפָבֵדִי פָּאֶרְבָּה:
 16 הַרְבִּית רִכְבָּהּ מִכּוֹכְבֵי הַשָּׁמַיִם וְלֶקֶת פֶּשֶׁט וַיֵּעָה: מִנְּזִרָהּ פָּאֶרְבָּה
 17 וַיִּסְפָּרָהּ כְּנָב גִּוְרֵי הַחֹנִיִּים בַּגְּדֹרוֹת בָּרוֹם קָרָה שָׁמֶשׁ זָרְחָה וַיִּזְדָּד
 18 וְלֹא־נִוְדַע מְקוֹמוֹ אֵינֶם: נָמִי רָלִיָּהּ מִלָּהּ אֲשׁוּר וְשִׁכְנֵי אֲדִירָהּ נִפְשׁוּ
 19 עֲמָהּ עַל־הַהָרִים וְאֵין מִקְבֵּץ: אֵינִי־פָּחָה לְשִׁבְרָהּ נִחַלָה מִכְתָּה כָּל־
 שְׁמִעִי שְׁמִעָה תִּקְשֵׁי כָּה עָלֶיהָ כִּי עַל־מִי לֹא־עֲבָרָה רַעְתָּהּ תִּמְיִד:

XIII. TWELVE SELECTED PSALMS.

PSALM I. א

א אֲשֶׁר־יִהְיֶה אִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רָשָׁעִים וּבִדְרֹךְ חַטָּאִים לֹא עָמַד
 2 וּבִמְוֶשֶׁב לֵאִים לֹא יָשָׁב: כִּי אֲסִי־פְתוּרַת יְהוָה תִּפְעֹצוּ וּבִתְוֹרַתוֹ יִהְיֶה
 3 יוֹמָם וְלַיְלָה: וְהָיָה כַּעֲץ שְׁתוּל עַל־פְּלִגֵּי מַיִם אֲשֶׁר פָּרִיָו וַיִּתֵּן בְּעֵתוֹ
 4 וַיִּעֲלֵהוּ לֹא יִבֹּל וְכָל אֲשֶׁר־יִנְעֶשֶׂה וַיְצַלִּת: לֹא־כֵן הָרָשָׁעִים כִּי אֲסִי־פִמְץ
 ה אֲשֶׁר־תִּדְּפֵנִי הֵימָּה: עַל־כֵּן לֹא־יִקְמוּ רָשָׁעִים בְּמִשְׁפָּט וְחַטָּאִים בַּעֲרַת
 6 צְדִיקִים: כִּי־יִוְדַע יְהוָה דְּרֹךְ צְדִיקִים וְדֶרֶךְ רָשָׁעִים תִּאֲבָד:

PSALM II. ב

א לָמָּה רָגַשׁוּ גִוִּים וְלֹא־מִים יִהְיִירוּק: וַתִּנְצְבוּ מִלְכֵי־אַרְצָה וְרוֹזְנִים
 3 כִּסְדִּיר־יַחַד עַל־יְהוָה וְעַל־מִשִּׁיחֹו: גְּבוּתָקָה אֶת־מוֹסְרוֹתֵימוֹ וַיִּשְׁלִיכָהּ
 4 מִמֶּנִּי עֲבֹתֵימוֹ: יוֹשֵׁב בַּשָּׁמַיִם יִשְׁחַק אֲדֹנִי וְלֹעֲגֵלְמוֹ: אֲזִי וְדָבָר

אָלִימוּ בְּאִפּוֹ וּבְחִירוֹנוּ וּבְהִלְמוֹ : וְאִנִּי נִסְכַּחְתִּי מִלִּפְנֵי הַרְקָדְשִׁי : 6
 אֶסְפָּדָה אֶלְחָק יִהְיֶה אָמַר אֵלַי בְּנִי אֶתָּה אֲנִי הַיּוֹם יִלְדְּתִיָּהּ : שָׂאֵל 87
 מִמֶּנִּי וְאַתָּה גִּוִּים נִחַלְתָּהּ וְאַחֲזַתָּהּ אֶפְסִי-אַרְצָן : תִּרְעָם בְּשֹׁבֶט בְּרִזָּל 9
 כִּכְלִי יוֹצֵר תִּנְפַּצֶּם : וְעַתָּה מַלְכִּים הַשְׁפִּילוּ הוֹסְרוּ תִּפְסִי אֶרֶץ : עֲבָדֶי 11
 אֶת־יְהוָה בִּירוּאָה וְגִילוּ בְרַעְיָהּ : נִשְׁקוּ-בָר פֶּן-יִגְאַלְנָהּ , וְהִאֲבִדוּ דָרְךָ 12
 כִּי-יִבְעַר כְּמַעַט אִפּוֹ אֲשֶׁרִי כָל-חוֹסֵי בּוֹ :

PSALM III. ג

מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי , אֲבִשָׁלוֹם בְּנוֹ : יִהְיֶה מֶה-רַבּוֹ צָרָא 2 א
 רְבִים קָמִים עָלָיו : רַבִּים אֹמְרִים לְנַפְשִׁי אֵין וְשׁוּעָתָה לֹא בְּאֵלֹהִים 3
 סֵלָה : וְאַתָּה יְהוָה מִנֵּן בְּעַדִּי כְבוֹדִי וּמָרִים רֹאשִׁי : קוֹלִי אֶל-יְהוָה 4
 אֶקְרָא וְיַעֲנֵנִי מִיָּהָר קִדְּשׁוּ סֵלָה : אֲנִי שָׁכַבְתִּי וְאַיִשָּׁהּ הִקִּיצוּתִי כִּי יִהְיֶה 6
 יִסְמְכֵנִי : לֹא-אִירָא מִרַבְּבוֹת עִם אֲשֶׁר סָבִיב שְׁתוֹ עָלָי : קוֹמָה יְהוָה , 87
 הוֹשִׁיעֵנִי אֱלֹהֵי כִּי-יִהְיֶה אֶת-כָּל-אֹיְבֵי לַחֵי שְׁנֵי רַשָּׁעִים שִׁבְרָתָהּ : לִיְהוָה 9
 הַיּוֹשֻׁעָה עַל-עַמּוֹ בְּרַכְתָּהּ סֵלָה :

PSALM IV. ד

לְמַנְצָח בְּגִיטוֹת מִזְמוֹר לְדָוִד : בִּקְרָאִי עֲנֵנִי , אֱלֹהֵי צַדִּיק בְּצָר 2 א
 הִרְחַבְתָּ לִּי חֲנִנִי וְשָׁמַע תַּפְלָתִי : בְּנִי-אִישׁ עַד-מָה כְבוֹדִי לְכַלְמָה 3
 תִּתְּאֲבִיחַ רִיק תִּבְקָשׁוּ כֶזֶב סֵלָה : וְדַעוּ כִּי-יִהְיֶה חֲסִיד לֹא 4
 יִהְיֶה וְשָׁמַע בִּקְרָאִי אֱלֹהֵי : רַבּוֹ וְאַל-תִּתְּחַטְּאוּ אֹמְרֵי בְּלִבְבְּכֶם עַל- 5
 מִשְׁפַּבְּכֶם וְדַמּוּ סֵלָה : זַבְחֵי זֶבַח-צֶדֶק וּבְטַחוּ אֶל-יְהוָה : רַבִּים 76
 אֹמְרִים מִי־יִרְאֶנָּה טוֹב נִסָּה-עֲלֵינוּ אֹר פְּגִיָּה יְהוָה : נָתַתָּה שְׁמִתָּה 8
 בְּלִבִּי מֵעַתָּה דַּגָּם וּתְיִרוּשָׁם רַבּוֹ : בְּשָׁלוֹם יִתְחַדֵּךְ אֲשַׁכְּבָה וְאַיִשָּׁן 9
 כִּי-אַתָּה יְהוָה לְבָדָד לְבִטָּח תוֹשִׁיבֵנִי :

PSALM V. ה

לְמַנְצָח אֶל־הַנְּחִילוֹת מִזְמוֹר לְדָוִד : אֹמְרֵי הֲאִזְנָה , יְהוָה בִּינָה 2 א
 הִינֵנִי : תִּקְשִׁיבָה לְקוֹל שׁוֹעֵי מִלִּפְנֵי וְאֱלֹהֵי כִּי-אֵלֶּיהָ אֶתְפַּלֵּל : יְהוָה 43
 בָּקָר תִּשְׁמַע קוֹלִי בָקָר אֶעֱרֶה-לָהּ וְאַצַּפְּהָ : כִּי , לֹא אֵל חֹפֵץ רָשָׁע , 5
 אֶתָּה לֹא יִגְרָתָה רַע : לֹא-יִתְנַצְּבוּ הַזִּלְלוֹת לְגַגְד עֵינֶיךָ שְׁנֹאתָ כָּל- 6
 פִּעְלֵי אֵין : תִּאֲבֹד דְּבָרִי כֶזֶב אִישׁ-דִּמְיִים וּמִרְמָה יִתְעַב , יְהוָה : 7

8 וְאֲנִי בְּרַב חֲסָדָה אֲבִיא בֵיתָה אֲשֶׁתְּחַנֶּה אֶל־הִיכַל קִדְשֶׁךָ בִּירְאָתָהּ׃
 9 יְהוָה יִחַי בְּצִדְקָתָהּ לְמַעַן שׁוֹרְרֵי הַנֶּשֶׁךְ לִפְנֵי דִרְכָּךָ׃ כִּי אֵין בְּפִיהוּ
 11 נְכוּנָה קִרְבָּם הַלֹּות קִבְר־פְּתִיחַ גִּרְגָם לְשׁוֹנָם יִחְלִיקוּן׃ הַאֲשִׁימָם
 אֱלֹהִים וּפְלֹה מִמַּעְצוֹתֵיהֶם בְּרַב פְּשָׁעֵיהֶם הִדְיָחמוּ כִּי מָרוּ בָךְ׃
 12 וַיִּשְׁמָחוּ כִלְיָחוּסֵי בָךְ לְעוֹלָם וַרְנֵנוּ וְתִסָּף עָלֵינוּ וַיַּעֲצוּ בָךְ אֱהָבֵי
 13 שְׁמֶךָ׃ כִּירְאָתָה תִּבְרַךְ צִדִּיק יְהוָה פָּצְתָה רַצוֹן תַּעֲטֶרנִי׃

PSALM VI. ו

2 א לְמַנְצָח בְּגִינֹות עַל־הַשְּׁמִינֹות מִזְמֹור לְדָוִד׃ יְהוָה אֶל־בְּאִפְתָּה
 3 תִּזְכִּיחֵנִי וְאֶל־בְּחִמָּתְךָ תִּסְכְּרֵנִי׃ חַנּוּנִי יְהוָה כִּי אֲמַלֵּל אֲנִי רַפְּאֵנִי
 4 יְהוָה כִּי נִבְהַלֹו עַצְמִי׃ וּנְפָשִׁי נִבְהַלָה מְאֹד וְאַתָּה יְהוָה עַד־מָתִי׃
 6 ה שׁוּבָה יְהוָה חַלְצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חֲסָדָךָ׃ כִּי אֵין בְּמִוֶּת זְכָרָה
 7 בְּשָׂאוֹל מִי יוֹדֶה־לָּךְ׃ וַיַּעֲתִי בְּאִנְחָתִי אֲשַׁחַה בְּכָל־לַיְלָה מִשְׁתִּי
 9 8 בְּדַמְעָתִי עֵרָשִׁי אֲמַסָּה׃ עֲשֹׂשָׁה מִקֶּעַס עֵינַי עֲתָקָה בְּכָל־צוּרָרִי׃ סוּרוּ
 י מִמֶּנִּי כָל־פְּעָלֵי אֲנֹן כִּי־שָׁמַע יְהוָה קוֹל בִּכְנִי׃ שָׁמַע יְהוָה תַּחֲנֻגָּתִי
 11 יְהוָה תַּפְּלִיתִי יִקַּח׃ רַבְשׁוֹ וַיִּבְהַלֵּנִי מְאֹד כָּל־אֹיְבֵי לִשְׁבוֹי רַבְשׁוֹ רַנְע׃

PSALM VII. ז

2 א שְׁנִיזֹן לְדָוִד אֲשֶׁר־שָׁר לַיהוָה עַל־דְּבִיר־כּוֹשׁ בְּיָדִימִנִי׃ יְהוָה אֱלֹהֵי
 3 בָּתְּ הַסִּיתִי הוֹשִׁיעֵנִי מִכָּל־רָדְפֵי וְהַצִּילֵנִי׃ פִּן־יִטְרַף כְּאַרְגָּה נַפְשִׁי פֶּרֶק
 4 ה וְאֵין מַצִּיל׃ יְהוָה אֱלֹהֵי אִם־עֲשִׂיתִי זֹאת אִם־יִשְׁעֶנֹול בְּכַפִּי׃ אִם־
 6 גִּמְלָתִי שׁוֹלְמִי רַע וְאֶחָלְצָה צוּרָרִי רִיקָם׃ יִרְדֶּף אוֹיֵב נַפְשִׁי וַיִּשְׁגַּח
 7 וַיִּרְמָס לְאַרְץ חַיִּי וּכְבוֹדִי לַעֲפֹר וַיִּשְׁכֵּן סִלָּה׃ קִוִּימָה יְהוָה בְּאַפָּהּ
 8 הִנָּשָׂא בַעֲבֻרוֹת צוּרָרִי וַעֲיָרָה אֵלַי מִשְׁפָּט צִיּוֹת׃ וַעֲדַת לְאֻמִּים
 9 תִּסּוֹבֵבֵךְ וְעֲלִיָה לְמָרוֹם שׁוּבָה׃ יְהוָה יִדִּין עַמִּים שְׁפָטֵנִי יְהוָה
 כִּצְדִיק וּכְתָמִי עָלַי׃ יִגְמֹר־נָא רַע וְרָשָׁעִים וְתִכְוֹנֵן צִדִּיק וּבִתֵּן לְבוֹת
 11 וְכָלִיוֹת אֱלֹהִים צִדִּיק׃ מִגְּנִי עַל־אֱלֹהִים מוֹשִׁיעַ יִשְׁרָאֵל׃ אֱלֹהִים
 12 שׁוֹפֵט צִדִּיק וְאֵל זֶעַם בְּכָל־יָוֶם׃ אִם־לֹא יָשׁוּב חֲרַבּוּ וַיִּטְּשׁ קִשְׁתּוֹ
 13 דָּרָה בְּרוֹכֹנָהּ׃ וְלוֹ הַכִּין כְּלִי־מָוֶת חֲצִיו לְדֹלָקִים יַפְעֹל׃ הִנֵּה יִחַבֵּל־
 14 אֲנֹן וְהָרָה עָמָל וַיִּגְלַד שִׁקָּר׃ בּוֹר כֶּהָה יִתְחַפְּרָהוּ וַיִּפֹּל בַּשַּׁחַת
 17 יַפְעֹל׃ יָשׁוּב עָמָל בְּרָאשׁוֹ וְעַל־קִדְקִדּוֹ חֲמָסוֹ יִרָד׃ אֹרֶה יְהוָה
 18 בַּצִּדִּיקוֹ וְאִזְמֵרָה שִׁם־יְהוָה עֲלִינוּן׃

PSALM VIII. ח

לְמַנְצַח עַל־הַגִּיתִית מִזְמֹר לְדָוִד : יְהוָה אֱדִינֵנו מִהֲאֲדִיר שְׁמֹה א
 בְּכִלְהָאָרֶץ אֲשֶׁר־תָּגֵה הַיּוֹדָה עַל־הַשָּׁמַיִם : מִפִּי עוֹלָלִים , וְיוֹנָקִים יִסְדֹּתָ 3
 עַל לְמַעַן צִוְּרֶיהָ לְהַשְׁפִּית אוֹיֵב וּמִתְנַקֵּם : כִּי־אֲרָאָה שְׁמִיָּה מַעֲשֵׂה 4
 אֲצַבְעֶיהָ לִבָּח וְכֹכָבִים אֲשֶׁר כִּוְנָתָה : מִהֲאֲנֹשׁ כִּירַת־זַכְּרָנוּ וּבֶן־ח 5
 אָדָם כִּי תַפְקֶדְנִי : וּתַחֲסֶרְהֵי מַעַט מֵאֱלֹהִים וּכְבוֹד וְהָדָר תַּעֲטֶרְהֵי : 6
 תַּמְשִׁילָהּ בַּמַּעֲשֵׂי יְדֶיהָ כֹּל שְׁתָּה תַחַת־רַגְלָיו : צִנָּה וְאֵלִפִּים כָּלָם 8 7
 וְזֶם בְּהַמּוֹת שָׁדֵי : צַפּוֹר שָׁמַיִם וְדָגֵי הַיָּם עֵבֶר אֲרֻחוֹת יָמִים : יְהוָה 9
 אֲדִינֵנו מִהֲאֲדִיר שְׁמֹה בְּכִלְהָאָרֶץ :

PSALM XXII. כב

לְמַנְצַח עַל־אֵילַת הַשֹּׁחַר מִזְמֹר לְדָוִד : אֱלֹי אֱלֹי לִמָּה עֲזַבְתָּנִי א
 רְחֹק מִיִּשְׁוּעָתִי דְּבָרִי שָׁאֲנִי : אֱלֹהֵי אֲקָרָא יוֹמָם וְלַיְלָה תַעֲנֵה וְלִי־לָה 3
 וְלֹא־תִמָּחֶה לִּי : וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת וְיִשְׂרָאֵל : בָּהּ בָּטַחְנוּ 4 ח
 אֲבֹתֵינוּ בָּטַחוּ וְתַפְלֹטְמוֹ : אֱלֹהֵי זַעֲקוֹ וְנִמְלֹטוּ בָּהּ בָּטַחְנוּ וְלֹא־בוֹשׁוּ : 6
 וְאֲנִי תוֹלַעַת וְלֹא־אִישׁ חֹרֶפֶת אָדָם וּבִזּוֹי־עָם : כְּלִי־אֵי וְלַעֲגוֹ לִי 8 7
 בַּפִּטּוֹר בְּשֹׁפָה דָּיְעֵה רֹאשׁ : גָּל אֶל־יְהוָה וּפְלֹטָהּ לְצִילָהּ כִּי תַפֵּץ 9
 בּוֹ : כִּי־אַתָּה גָּחִי מִבְּטָן מִבְּטַחִי עַל־שָׁדֵי אִמִּי : עֲלִיָּה הַשְׁלַכְתָּנִי 11
 מִרְחֹם מִבְּטָן אִמִּי אֱלֹי אַתָּה : אֶל־תִּרְחַק מִמֶּנִּי כִּי־צָרָה קְרוֹבָה כִּי אֵין 12
 עוֹזֶר : סָבִיבוּנִי פָּרִים רַבִּים אֲבִירִי בָשֶׁן כַּתְּרוּנִי : פָּצוּ עָלַי פִּיהֶם אֲרִיָּה 13
 טָרָה וְשָׂאֵג : כַּמִּים נִשְׁפָּכְתִּי וְהִתְפָּרְדּוּ כֹל־עַצְמוֹתַי הִיָּה לְבִי כְּדוֹג 14 ט
 לֹמֵס בְּתוֹךְ מַעֵי : דָּבַשׁ כַּחֲרֹשׁ , לַחִי וְלִשׁוֹנִי מְדַבֵּק מִלְּקוֹחִי וְלַעֲפָר־ 16
 מִיֹּת תִשְׁפֹּתָנִי : כִּי־סָבִיבוּנִי כָלִבִּים עֵת מַרְעִים חֲסִיפוֹנִי לְאֹרִי וְרַגְלִי : 17
 אֲסַפֵּר כֹּל־עַצְמוֹתַי הֵמָּה לְפִיטוֹ יִרְאוּ־בִי : יַחַלְקוּ בְּגִדִי לָהֶם וְעַל־ 18
 לְבוּשִׁי יַפְּלוּ גֹרֶל : וְאַתָּה יְהוָה אֶל־תִּרְחַק אֱלֹהֵתִי לְעִזְרָתִי חֲשׂוּשׁ : כ 19
 חֲצִילָה מִתְּרֵב נִפְשִׁי מִיֶּד־כָּלֵב יַחֲדֹתִי : הוֹשִׁיעֵנִי מִפִּי אֲרִיָּה וּמִקְרָנִי 21
 הַיָּמִים עֲזִיבֵנִי : אֲסַפֵּרָה שְׁמִיָּה לְאֹהֵי בְּתוֹךְ קָהֵל אֲהַלְלֶהָ : יִרְאֵי יְהוָה , 23
 הַלְלוּהָ : כִּלְזָרַע תַּעֲקֹב כַּבְּדוּהָ וְגִירוֹ מִמֶּנּוּ כִלְזָרַע וְיִשְׂרָאֵל : כִּי לֹא־ 24 ח
 בָּזָה וְלֹא שָׁפֵץ עֲזֹת עָנִי וְלֹא־הִסְתִּיר פָּנָיו מִמֶּנּוּ וּבִשְׁוֹעוֹ אֱלֹי 26
 שָׁמַע : מֵאֲתָתִי תַחַלְתִּי בְּקָהֵל רַב נִדְרִי אֲשַׁלֵּם נָגֵד יִרְאוּ : וְאֲכַלּוּ 27
 עֲוֹנִים , וְיִשְׁפְּעֵי יַחַלְלוּ יְהוָה דִּלְשׁוּ יָחִי לְבַבְכֶּם לַעֲד : יִזְכְּרוּ , 28
 וְיִשְׁבּוּ אֶל־יְהוָה כִּלְזָרַע־אָרֶץ וְיִשְׁתַּחֲוּוּ לְפָנֶיהָ כֹּל־מִשְׁפְּחוֹת גּוֹיִם :
 כִּי לִיהוָה הַמְּלִיכָה וּמִשְׁלַל בְּגוֹיִם : אֲכַלּוּ וַיִּשְׁתַּחֲוּוּ , כִּלְזָרַע־אָרֶץ 29 ל

31 לִפְנֵינוּ יִכְרַעַי כְּלִי־חֲרָדִי עָפָר וְנִפְשׁוֹ לֹא חָתָה: זָרַע נִעְבְּדֶנּוּ יִסְפָּר
32 לְאֹדְנִי לְדֹר: וּבָאוּ וַיַּגִּידוּ צְדָקָתוֹ לְעַם לִילָךְ כִּי עָשָׂה:

PSALM XLV. מה

2 א לְמַנְצָח עַל־שְׁשֻנִּים לְבְנֵי־קָרַח מְשֻׁכִּיל שִׁיר יְדִידוֹת: רָחַשׁ לִבִּי, דָּבָר
3 טוֹב אֲמַר אֲנִי מַעֲשֵׂי לַמֶּלֶךְ לְשׁוֹנֵי עֵם, סוֹפֵר מְהִיר: וּפִיפִית מִבְּנֵי
4 אֲדָם הַיֵּצֵק חֵן בְּשִׁפְחוֹתֶיהָ עַל־פֶּן בִּרְכָה אֱלֹהִים לְעוֹלָם: חֲגֹר חֲרָבְךָ
ה עַל־יָרֵךְ גִּבּוֹר הִזְדַּק וְהִדְרָה: וְהִדְרָה, צִלַח רֶכֶב עַל־הַבֶּרֶךְ אֲמַת
6 וַעֲנֵה־צֶדֶק וְתוֹרָה לִירְאֹת וּמִינָה: חֲצִיָּה שְׁנֵינִים עָמִים תַּחֲתֶיהָ
7 וּפָלֹי בְּלֵב אוֹיְבֵי הַמֶּלֶךְ: כִּסְאָהּ אֱלֹהִים עוֹלָם וְעַד שֶׁבֶט מִיעַר שֶׁבֶט
8 מַלְכוּתָהּ: אֲהַבְתָּ צֶדֶק וַתִּשְׁנֵא רָשַׁע עַל־פֶּן, מִשְׁחָהּ אֱלֹהִים, אֱלֹהֶיהָ
9 שִׁמֶן שִׁשׁוֹן מִתְבָּרָה: מֶזֶר וְאַהֲלֹת קַצִּיעוֹת כָּל־בְּנוֹתֶיהָ מִדְּהִיכְלִי
- שֶׁן מִי שִׁמְחֶיהָ: בָּנוֹת מַלְכִים בִּיקְרוֹתֶיהָ נִצְבָה שִׁגְל לְיִמִּינָהּ בְּכֶתֶם
11 אוֹפִיר: שִׁמְעִירְבַת וְרָאִי וְהָטִי אֲזָנָהּ וּשְׂכָתֶיהָ עִמָּהּ וּבֵית אָבִיהָ:
12 וְיִתְאַזְר הַמֶּלֶךְ וַפִּיָּה כִּי הִיא אֲלֻלָּהּ וְהִשְׁתַּחֲוִי־לוֹ: וּבַת־צֹר, בְּמִנְחָה
13 פָּקִידָהּ יִחַלּוּ עֲשִׂירֵי עָם: כָּל־כְּבוֹדָהּ בַּת־מֶלֶךְ פְּנִימָה מִמִּשְׁבָּצוֹת זָהָב
טו לְבִישָׁהּ: לְרַקְמוֹת תִּיבֵל לְמֶלֶךְ בַּתוֹלֹת אַחֲרֶיהָ רַעוּתֶיהָ מִיבָאֹת
16 לָהּ: תִּיבֵלָהּ בְּשִׁמְחַת וְגִיל תִּיבֹאֲיֶנָּה בְּהִיכַל מֶלֶךְ: תַּחַת אֲבֹתֶיהָ
17 יִהְיוּ בְנוֹת תִּשְׁתַּחֲוּ לְשׁוֹרִים בְּכִלְהָאָרֶץ: אֲזַיְרָהּ שְׁמָהּ בְּכִלְדָר וְלֹר
18 עַל־פֶּן עָמִים יְהוֹדֶהּ לְעַלְמָה וְעַד:

PSALM LXXII. עב

2 א לְשִׁלְמָה, אֱלֹהִים מְשַׁפְּטֶיהָ לַמֶּלֶךְ חֵן וְצְדָקָתָהּ לְבֶן־מֶלֶךְ: יִדִּין
3 עֲמָהּ בַּצֶּדֶק וַעֲנִיָּהּ בְּמִשְׁפָּט: יִשְׁאֹר הָרִים שְׁלֹם לְעַם וּגְבֻעוֹת בַּצֶּדֶקָה:
ה 4 וְשֹׁפֵט, עֲנִי־עַלְמָם וְיִשְׁעֵי לְבָנֵי אֲבֹנֹן וַיִּדְכָּא עוֹשֵׁק: יִירָאוּהָ עַם־שֹׁמֵשׁ
6 וּלְפָנֶיהָ יִרְחַט נֹר הַיָּרִים: יִבְרַח כְּמִטָּר עַל־גִּזְרֵי פְּרִיבִיבִים זִרְזוּף אָרֶץ:
7 8 יִפְרַח בְּרִמּוֹ צִדִּיק וְרֶב שְׁלֹם עַד־בְּלִי יִרְחַ: וַיִּרְדֶּה מִיָּם עַד־יָם
9 וּמִנְהַר עַד־אֲפֹסֵי־אָרֶץ: לִפְנֵינוּ יִכְרַעַי צִיִּים וְאֹנְקִי עָפָר וְלַחֲכֹי:
י מַלְכֵי תַרְשִׁישׁ וְאִיִּים מִנְחָה וְיִשְׁבִּי מַלְכֵי שִׁבָּא וְסָבָא אֲשַׁכֵּר וְקָרִיבִי:
11 וַיִּשְׁתַּחֲוִי־לוֹ כָּל־מַלְכִים כְּלִיזִים וַעֲבָדוּהוּ: כִּי־גִבּוֹר אֲבֹנֹן מִשְׁגֵּעַ
12 וְעִזִּי וְאֹיֶךְ־עֶזְר לֹ: יִחַם עַל־הַל וְאֲבֹנֹן וַנִּפְשׁוֹת אֲבֹיָנוּם יִשְׁעֵי:
13 מִתּוֹף וּמִחֲמָס יִגָּאֵל נִפְשָׁם וַיִּיקָר דָּמָם בְּשִׁנּוֹ: וַיַּחֲזִי וַיִּתְּדֹלֵ מִזֶּהָב
ט 14 שִׁבָּא וַיִּתְּפֹלֵל בְּעָדוֹ תְּמִיד כְּלִיזִים וַיְבָרְכֵנוּהוּ: יְהִי פֶסֶת־דָּר, בְּאָרֶץ
16

בְּרֹאשׁ הָרִים יִרְעַשׂ כַּלְבָּנוֹן פָּרְגוֹ וְרָצִיצוֹ מֵעִיר כַּעֲשׂוֹב הָאָרֶץ : יְהִי 17
שָׁמוֹ , לְעוֹלָם לִפְנֵי שָׁמֶשׁ יִצְיָן שָׁמוֹ וְיִתְבָּרְכוּ בּוֹ כָּל־גּוֹיִם יִאֲשְׁרֶהוּ :
בָּרוּךְ , יְהוָה , אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ : וּבָרוּךְ , שֵׁם 18
כְּבוֹדוֹ לְעוֹלָם וְיִמְלֹא כְבוֹדוֹ אֶת־פְּלִי־הָאָרֶץ אָמֵן , וְאָמֵן : כָּל־תַּפְּלוֹת 19
לְיָד בְּנֵי־יִשְׂרָאֵל :

PSALM CX. קי

לְדָוִד מִזְמוֹר נָאִם יְהוָה , לְאֹדֹנִי שָׁב לִימִינִי עַד־אַשִׁית אֲיֻבִּיהָ א 8
הַדָּם לְרִנְגִלָּהּ : מִשָּׁה עָזָה יִשְׁלַח יְהוָה מִצִּיּוֹן רִזָּה בְּקֶרֶב אֲיֻבִּיהָ : 2
עֲמָה נִדְבַת בָּנוֹם חִילָהּ בַּהֲדַר־קֹדֶשׁ מִרְחֹם מִשְׁחָר לָהּ טַל יִלְחַתָּהּ : 3
לִשְׂבַע יְהוָה , וְלֹא יִפְחֹם אֶת־הַיֶּכֶהן לְעוֹלָם עַל־דִּבְרֹתַי מִלִּפְי־צֶדֶק : 4
אֹדֹנִי עַל־יָמִינָהּ מִחֵץ בְּיוֹם־אָפּוֹ מַלְכִּים : יִדְּיוֹן בְּגוֹיִם מְלֹא גְוִיוֹת ה 6
מִחֵץ רֹאשׁ עַל־אָרֶץ רַבָּה : מִפְּחַל בַּבָּרָה וְשִׁמְחָה עַל־כֵּן יָרִים רֹאשׁ : 7

XIV. THE EXHORTATION OF WISDOM, *Proverbs* 8.

הֲלֹא־הִכְמָה תִּקְרָא וְתִבְוֶנָה תִּתֵּן קוֹלָהּ : בְּרֹאשׁ־מַרְמִים עַל־דֶּרֶךְ בֵּית א 2
נְתִיבוֹת נֶאֱבָה : לִיד־שְׁעָרִים לִפְר־קָרֶת מְבוֹא פְתָחִים תִּלְפָּה : אֲלִיכֶם 4
אִישִׁים אֶקְרָא וְקוֹלִי אֶל־בְּנֵי אָדָם : הִבְיֵנוּ פְתָאִים עֲרֻמָּה וְכִסְיֹלִים ה
הִבְיֵנוּ לֵב : שְׁמִיעֵי כִיר־נִינְדִים אֲדַבֵּר וּמִפְּתַח שְׁפָתַי מִיֹּשְׁרִים : פִּי־אַמַּת 7
יִהְיֶה חֲזִי וְתוֹעֵבֶת שְׁפָתַי רָשָׁע : בְּצֶדֶק כָּל־אֲמַר־יִפִּי אֵין בָּהֶם נִפְתָּל 8
וְעֶקֶשׁ : כָּל־ם נִכְתָּים לַמְּבִין לְיִשְׂרָאֵל לְמַצְאֵי דַעַת : קְחוּ־מִוִּסְרֵי וְאֶל־ 9
כֶּסֶף וְדַעַת מִדְּרוֹץ נִבְחָר : פִּיר־טוֹבָה הִכְמָה מִפְּנִינִים וְכִל־חִפְצִים לֹא 11
יִשְׁוִי־בָהּ : אֲנִי הִכְמָה שְׁכַנְתִּי עֲרֻמָּה וְדַעַת מִזְמֹת אֲמַצָּא : יִרְאֵת 12
יְהוָה שְׁנֹאת רָע גָּאָה וְנָאוֹן , וְדֶרֶךְ רָע וּפִי תִהְפְּלוֹת שְׁנֹאתִי : לִיר 14
עָצָה וְתוֹשִׁיָה אֲנִי בִינָה לִי גְבוּרָה : בִּי מַלְכִּים וּמַלְכוּ וְרוֹזְנִים ט
יִחְוֶקְקִי צֶדֶק : בִּי שָׁרִים יִשְׁוִי וְנִדְיָבִים כָּל־שְׁפָטֵי אָרֶץ : אֲנִי אֶחְבִּיָהּ 16
אֶחָב וּמִשְׁחָרִי יִמְצְאוּנִי : עֲשֹׁר־וּכְבוֹד אֵתִי הוֹן עֲלֵיךְ וּצְדָקָה : טוֹב 17
פָּרִי מִדְּרוֹץ וּמִמֶּזֶז וְתִבְוֶנָה אֲנִי מִכֶּסֶף נִבְחָר : בְּאֶרֶץ צְדָקָה אֶחְלֶף בְּרוֹךְ 19
נְתִיבוֹת מִשְׁפָּט : לִח־חֵיל אֶחְבִּי יֵשׁ וְאֶזְרְתִּיהֶם אֲמַלֵּא : יְהוָה 21
קִנְיֵי רֵאשִׁית דִּרְכּוֹ קֹדֶם מִפְּעֻלּוֹ מֵאֵז : מַעֲלָם נִסְכָּתִי מִרֹאשׁ מִקְדָּמִיר 22
אָרֶץ : בְּאֵין־תַּחֲמוֹת חוֹלְלָתִי בְּאֵין מַעֲנֹת נִכְבְּדִי־מִים : בְּטֶרֶם הָרִים 24
הִטְבַּעִי לִפְנֵי גְבוּעוֹת חוֹלְלָתִי : עַד־לֹא עֲשֵׂה אָרֶץ וְהוֹצֵאת לְרֹאשׁ 26

27 עֲפֹרֹת תִּבְלֶה : בְּהִכִּינוּ שָׁמַיִם שָׁם אָנֹכִי בַחֲקֹן חֹגַג עַל־פְּנֵי תְהוֹם :
 28 בְּאֲמָצוֹ שְׁחָקִים מִמַּעַל בְּעִזּוֹז עֵינֹת תְהוֹם : בְּשׁוֹמְרוֹ לַיִם , חֲקֹן וַמִּים
 29 לֹא יַעֲבֹרוּ־פָּיו בַּחֲקֹן מוֹסְדֵי אָרֶץ : וְאֶהְיֶה אֲצִלּוֹ אֲמוֹן וְאֶהְיֶה
 31 שֹׁשְׁעֵיהֶם נוֹם , יוֹם מִשְׁחָקָת לִפְנֵיו בְּכֹל־עֵת : מִשְׁחָקָת בַּתְּבֵל אֶרְצוֹ
 32 וְשֹׁשְׁעֵי אֶת־בְּנֵי אָדָם : וְעֵתָה בָּנִים שֹׁמְעֵי־לִי וְאֲשֶׁרִי דִרְבִּי
 33 יִשְׁמְרוּ : שֹׁמְעֵי מוֹסֵר וְחֹכְמֵי וְאֶל־תִּפְרָעוּ : אֲשֶׁרִי אָדָם שֹׁמֵעַ לִי
 34 לִשְׁקֹד עַל־הַלְתָּתִי נוֹם , יוֹם לִשְׁמֹר מִזִּזְוֹת פִּתְחֵי : כִּי מִצְּאִי מִצְּאִי
 36 חַיִּים נִפְקֵץ רָצוֹן מִיְהוָה : וְחֹטְאֵי הַמָּס נִפְשׁוּ כָל־מִשְׁנָאִי אֶהְבֹּו מוֹת :

XV. JOB'S COMPLAINT AND TRIUMPH, *Job* 3. 19.

CHAPTER III. א

א 2 אֶחָר־יֵכֶן פֶּתַח אִיּוֹב אֶת־פִּיהוּ וַיִּקְלַל אֶת־יוֹמוֹ : וַיִּגְזֵן אִיּוֹב
 3 וַיֹּאמֶר : יָאֵבֶד יוֹם אֲנִלְדָּ בּוֹ וְהַלֵּילָה אֲמַר תְּהֵא גָבֶר : הַיּוֹם הַהוּא
 ה יִהְיֶה חֹשֶׁךְ אֶל־יְדִרְשֶׁהוּ אֱלֹהִים מִמַּעַל וְאֶל־תּוֹפֵעַ עָלָיו נִהְרָה : הִגְאֵלְהוּ
 6 חֹשֶׁךְ וְצִלְמוֹת תִּשְׁכַּן־עָלָיו עֲנָנָה לְבַשְׁתָּהוּ כַּמְרִירִי נוֹם : הַלֵּילָה הַהוּא
 7 יִקְחֶהוּ אֶפֶל אֶל־יָתֶד בִּימֵי שָׁנָה בְּמִסְפַּר יָרְחִים אֶל־יָבֵא : הַנֶּחֱ
 8 הַלֵּילָה הַהוּא יִהְיֶה גִלְמוּד אֶל־תִּבּוֹא רִנָּה בּוֹ : יִקְבְּהוּ אֶרְרִי־יוֹם
 9 הָעִתִּידִים עֲרֹ לִוְיָתָן : יַחֲשֹׁכֶה כּוֹכְבֵי נִשְׁפּוֹ יְקוֹל־אֹזֶר וְאִיֹן וְאֶל־
 י יִרְאֶה בַּעֲפַע־פִּיר־שָׁחַר : כִּי לֹא סָגַר הִלְתִּי בִטְנִי וַיִּסְתֵּר עֵמֶל מִשְׁנִי :
 11 לְמָה לֹא מִרַחֵם אֲמוֹת מִבְּטֵן וַצֹּאֲתִי וְאֶגְוֶעַ : מִדֹּעַ קִדְמוֹנִי בְּרָכִים
 12 וּמִה־שָׂדִים כִּי אֵינֶנּוּ : כִּי־עָתָה שָׁכַבְתִּי וְאֲשָׁקוּט לִשְׁנָתִי אֵצֶל , וְלֵיחַ לִי :
 14 עַם־מַלְכִים וְלִנְעָצֵי אָרֶץ הַבָּנִים חֲרָבוֹת לָמוֹ : אִו עַם־שָׂרִים זָהָב לָהֶם
 16 הַמִּמְלָאִים בְּתִיהֶם כֶּסֶף : אִו כְּנָפֵל טָמוֹן לֹא אֶהְיֶה פֶּעֱלָלִים לֹא־רָאוּ
 17 אֹזֶר : שָׁם רָשָׁעִים תִּדְלָה רִגְזוֹ וְשָׁם לִכְוָחוֹ יִגְרִיעַ לָת : יַחַד אֲסִירִים
 18 שְׂאֲגֵנִי לֹא שֹׁמְעֵי כָל נִגְשׁ : קִנְזוֹ וְגִדּוֹל שָׁם הוּא וְעֶבֶד חֲפָשִׁי מֵאֲדָנָיו :
 21 לְמָה יִתֵּן לַעֲמֹל אֹזֶר וְחַיִּים לְמָרִי נִפְשׁ : הַמְּחַכִּים לְמוֹת וְאֵינֶנִּי
 22 וְיִחַפְּרוּהִי מִמִּטְמוֹנִים : הַשְּׁמֹתִים אֶל־יִגְוִל לְשׁוֹשׁוֹ כִּי וּמִצְאוֹ־קֶבֶר :
 23 לְגֶבֶר אֲשֶׁר־דִּרְכּוֹ נִסְתָּרָה וַיִּסָּף אֱלֹהִים בַּעֲדּוֹ : כִּי־לִפְנֵי לַחֲמִי אֲנִחֲתִי
 24 חֲבֹא וַיִּתְּכֵהוּ כְּמִים שְׂאֲגָתִי : כִּי פֶתַח פִּתְחֵי וַיִּצְאָתִנִּי וְאֲשֶׁר לִגְרָתִי
 26 יָבֵא לִי : לֹא שְׁלֹוֹתִי , וְלֹא־שִׁקְטֵתִי וְלֹא־נְחֵתִי וַיָּבֵא רִגְזוֹ :

CHAPTER XIX. יט

2 וַיִּבֶן אִיּוֹב וַיֹּאמֶר: עַד-אַתָּה הִגִּינוֹן נַפְשִׁי וַתִּדְּכֹאנֵנִי בְּמַלְכִּים: א
 3 זֶה עָשָׂה פְּעָמִים תִּכְלִימוּנִי לֹא-תִבְשׁוּ תַּהֲפֹרֶת־לִי: וְאֶה-אֲמַנֶם שְׁגִיתִי
 4 אֲתִי תִלְכִּין מִשְׁנֹתַי: אִם-אֲמַנֶם עָלַי תִּגְדֹּלוּ וַתִּזְכְּרוּ עָלַי חֲרָפְתִּי: ה
 5 הֵעִי-אֲפֹ כִּי-אֵלֹהִים עֲיִתָנִי וּמִצִּדּוֹ עָלַי הִקִּיף: הֵן אֶעֱשֶׂה חֲמֵס וְלֹא
 6 אֶעֱנֶה אֲשֻׁנֶּה וְאֵין מִשְׁפָּט: אֲרַחֵי גֹדֶר וְלֹא אֶעֱבֹר וְעַל-תִּיבּוֹתַי
 7 חֲשֹׁף יָשׁוּם: כְּבוֹדִי מֵעַלִּי הִפְשִׁיט וְיָסֵר עֲטֹת רֹאשִׁי: וַתִּצְנֵי סָבִיב
 8 וְאַלְהָ וַיִּסַּע פְּלִעַץ תִּקְוֹתַי: וַיַּחַר עָלַי אֲפֹ וַיַּחֲשֹׁבֵנִי לוֹ כְּצִירוֹ: י
 9 נַחֵר וְיָבֹא הַדִּידִיו וַיִּסְלֹו עָלַי דְּרָכָם וַיַּחֲנוּ סָבִיב לְאַחֲלִי: א
 10 מֵעַלִּי הִרְחִיק וַיִּדְּעִי אֶה-זָּרוּ מִמֶּנִּי: הִדְלִי קְרוֹבִי וּמִיִּדְעִי שִׁכְחוּנִי: י
 11 קָרִי בֵיתִי וְאַמְחֵתִי לְזָר תַּחֲשֹׁבֵנִי לְכָלִּי הָיִיתִי בְּשִׁינֵיהֶם: לִעֲבָדִי ט
 12 קָרָאתִי וְלֹא יַעֲנֶה בְּמוֹעֲדִי אֶתְחַנֵּן-לוֹ: רִיחִי זָרַח לְאִשְׁתִּי וְחַוֹּתַי
 13 לִבִּי בִטָּן: גַּם-עֲוִילִים מָאָסָה בִּי אֶקְוֶמָה וַיִּדְּפֹרֶדְבִּי: תַּעֲבֹבֵנִי כָּל־
 14 מִתִּי סוֹדִי וְזֶה-אֶחָבְתִּי נִהַפְכִי-בִּי: בְּעוֹרִי וּבִבְשָׁרִי דָּבָקָה עֲצָמִי כ
 15 וְאַתְמַלְטָה בְּעוֹר שֹׁפִי: חֲפָנִי חֲפָנִי אֲתָם רָעִי כִּי יִדְ-אֵלֹהִים נִגְעָה
 16 בִּי: לָמָּה תִּרְדַּפְּנִי כְּמוֹ-אֵל וּמִבְּשָׂרִי לֹא תִשָּׁבְעוּ: מִיִּידֹתָן אֲפֹ
 17 וַיִּזְכְּבוּן מִלִּי מִיִּידֹתָן בִּסְפָר וַיַּחֲקִי: בְּעַט-בִּרְזָל וַעֲפָרַת לָעֹד בַּצִּיּוֹר
 18 יַחֲזִקְבוּן: וְאֵנִי גִדַּעְתִּי זָאֵלִי חַי וְאַחֲרוֹן עַל-עֶפֶר יָקוּם: וַאֲחֵר עוֹרִי כה
 19 נִקְפִּי-זָאֵת וּמִבְּשָׂרִי אֶחָזָה אֵלֹהִים: אֲשֶׁר אָנֹכִי אֶתְחַזֵּק-לִי וַעֲיִנִּי רָאָה
 20 וְלֹא-זָר כָּלִי כָלִיתִי בַּחֲקִי: כִּי תֹאמְרוּ מִה-נִרְדַּח-לֹו וְשֹׁרֵשׁ דָּבָר
 21 נִמְצָא-בִּי: גִּידוּ לָכֶם מִפְּנֵי-חֶרֶב כִּי-חָמָה עֲוִנוֹת חֶרֶב לָמַעַן תִּדְעִין
 22 שְׂדֵיךָ:

XVI. THE LOVE OF THE KING AND HIS BRIDE.

The Song of Solomon, 1, 2.

CHAPTER I. א

2 שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמָה: וַשָּׁלֹמֹה מִנְשִׁיקוֹת פִּיהוּ כִּי-טוֹבִים הִדִּיקָה א
 3 מִיָּין: לְרִיתָל שְׁמִיָּה טוֹבִים שְׁמֵן תוֹרַק שְׁמָה עַל-כֵּן עֲלָמוֹת אֶחָבוּהָ: ב
 4 מִשְׁכְּנִי אֶחָרִיקָה נְרוּצָה הִבִּיאֵנִי תַּמְלֹךְ חֲדָרָיו נִגְלִילָה וְנִשְׁמַמְחָה פֶּה
 5 נִזְבִּירָה הִדִּיקָה מִלִּין מִיִּישָׁרִים אֶחָבוּהָ: שְׁחֹרָה אָנִי וְנֹאזָה בָּנוֹת ה
 6 יְרוּשָׁלַם כַּאֲחֲלִי קָדָר כִּיִּירִיעוֹת שְׁלָמָה: אֶל-תִּרְאֵנִי שְׁאֲנִי שְׁחֹרָתָה
 7 שְׁשֹׁנְפָתַי תִּשְׁמֹשׁ בְּנִי אֲמִי נִהַר־בִּי שְׁמִנִי נִטְרָה אֶת־הַפְּרָמִים פְּרָמִי

7 שְׁלִי לֹא נִטְרַתִּי : הַגִּידָה לִּי שְׁאֵהָבָה נִפְשִׁי אִיכָה תִרְעָה אִיכָה
 8 תִּרְבִּיץ בַּצְּהָרִים שְׁלֹמָה אֶהְיֶה כְּעֹטָה עַל עֲדָרֵי הַבָּרִיָּה : אִם־לֹא
 תִּדְעִי לָךְ הַיָּסָד בַּנָּשִׁים צֹאֲרִי־לָךְ בַּעֲקָבִי הַצֹּאֵן וְרַעֲלִי אֶת־גְּדִי־תִיךָ עַל
 9 מִשְׁכְּנֹת הָרָעִים : לִסְסֹתִי בִּרְכָבִי פִּרְעָה דְּמִיתִיךָ רַעֲתִי : נָאנֹה לְחִלּוֹךְ
 11 בַּתֻּרִים צִיָּאֲרֶךְ בַּחֲרוֹזִים : תּוֹרֵי זָהָב נַעֲשֶׂה־לָּךְ עִם נִקְדּוֹת הַנֶּסֶךָ
 12 עַד־שֶׁהִמְלִיךְ בְּמִסְבּוֹ נִרְדִּי נִתֵּן רִיחוֹ : צֹרֹר הַפֹּר , דּוֹדִי לִי בֵּין שָׂרֵי
 13 יָלִין : אֲשַׁבֵּל הַכֶּפֶר דּוֹדִי לִי בְּכִרְמִי עֵין גְּדִי : הִנֵּה יָפָה רַעֲתִי
 14 הִנֵּה יָפָה עֵינֶיךָ יוֹנִים : הִנֵּה יָפָה דּוֹדִי אֵת נָלִים אֶת־עַרְשִׁנּוֹ רַעֲנָנָה :
 17 קְרוֹת בְּתִינּוֹ אֲרָזִים רְחִיטָנָה בְּרוֹתִים :

CHAPTER II. ב

2 אֲנִי חִבַּצְתִּי הַשְּׁדִיחַ שׁוֹשְׁנַת הָעֵמְקִים : פְּשׁוֹשְׁנָה בֵּין הַחוֹחִים כֵּן רַעֲתִי
 3 בֵּין הַבָּנוֹת : כִּתְפִיחַ בַּעֲצֵי הַיָּעַר כֵּן דּוֹדִי בֵּין הַבָּנִים בְּצִלּוֹ חֲמֻדָּתִי
 4 וְנִשְׁבַּתִּי וּפְרִיזִי מִתּוֹךְ לְחָפִי : הִבִּיאֵנִי אֶל־בֵּית הַלֵּל וְדָגְלָו עָלַי
 5 אֶהָבָה : סִמְכִינִי בְּאִשִּׁישׁוֹת רַפְדּוֹתֵי בַּתְּפוּחִים כִּי־חֹלֶת אֶהָבָה אָנִי :
 6 שְׂמֹאלִי תַחַת לְרֹאשִׁי וְיָמִינִי תַחֲבַקְנִי : הִשְׁבַּעְתִּי אֶתְכֶם בָּנוֹת
 7 יְרוּשָׁלַם בַּצְּבָאוֹת אוֹ בְּאֵילוֹת הַשָּׂדֶה אִם־תַּעֲשִׂינִי , וְאִם־תַּעֲזֹרְנִי אֶת־
 8 הָאֶהָבָה עַד שֶׁתַּחַפֵּץ : קוֹל דּוֹדִי הִפְחִיזָה בָּא מִדְּלָג עַל־הַהָרִים
 9 מִקַּפֵּץ עַל־הַגְּבוּעוֹת : דּוֹמָה דּוֹדִי לַצִּבִּי אוֹ לַעֲפָר הָאֵילִים הִפְחִיזָה
 10 עוֹמֵד אַתָּה כְּתִלְנִי מִשְׁגִּיחַ מִן־הַחֲלָלוֹת מִצִּיץ מִן־הַתְּרָפִים : עָנָה
 11 דּוֹדִי וְאָמַר לִי קִימִי לָךְ רַעֲתִי יָפָתִי וְלִכְרִי־לָךְ : כִּי־הִנֵּה הִסְתָּו עָבַר
 12 הַגֶּשֶׁם חָלָה הַלֵּךְ לוֹ : הַנָּצִירִם נִרְאוּ בְּאֶרֶץ עֵת הַזִּמְרִי הַגִּיעַ וְקוֹל
 13 הַתּוֹר נִשְׁמַע בְּאֶרְצֵנוֹ : הִתְאֲבָה הַנִּטָּה פִּגְיָה וְהַגְּפָנִים סָמְדָר נִתְּנוּ
 14 רִיחַ קִימִי לְכִי רַעֲתִי יָפָתִי וְלִכְרִי־לָךְ : יוֹנָתִי בַּחוּגֵי הַסֹּלַע בְּסֹתֵר
 הַמִּדְרָגָה הַרְאִינִי אֶת־מִרְאִיךָ הַשְּׂמִיעֵנִי אֶת־קוֹלְךָ כִּי־קוֹלְךָ עָרֵב
 15 וּמִרְאִיךָ נָאֶהָ : אֶחָזֶנֶּנּוּ לָנוּ שְׁעָלִים שְׁעָלִים קִטְנִים מִתְּחִלִּים כְּרָמִים
 16 וּכְרָמֵינוּ סָמְדָר : דּוֹדִי לִי וְאֲנִי לּוֹ הִרְעָה בְּשׁוֹשָׁנִים : עַד שִׁיפִיחַ
 17 הַיּוֹם וְנִסּוּ הַצִּלְלִים סֹבֵב דְּמַה־לָּךְ דּוֹדִי לַצִּבִּי אוֹ לַעֲפָר הָאֵילִים
 עַל־הָרִי בְּתֵר :

v. 11. הסתיו ק'

v. 4. קמץ בו"ק

v. 17. ב"א רחוטנת רחוטני ק'

v. 14. יחיר ו'

v. 13. כך קרי

VOCABULARY.

This Vocabulary contains all the words used in the preliminary exercises on pp. 1-8, and in Genesis i-iii, except pronouns, numerals, and proper names. The initials K. N. P., etc., denote the verbal species.

PERFECT VERBS.

בָּדַל H. *to separate.* N. *to be separated.*

דָּבַק K. (pret. \bar{e} in pause, fut. a) *to cleave, adhere.* H. *to cause to cleave.* Ho. *to be caused to cleave.*

כָּבַשׁ K. P. *to subdue.* N. *to be subdued.*

לָבַשׁ or **לָבַשׁ** K. (fut. a) *to put on, wear, be clothed with.* H. *to cause to put on, to clothe.* Pu. *to be clothed.*

מָטַר H. *to cause to rain.* N. *to be rained upon.*

מָשַׁל K. *to rule.* H. *to cause to rule.*

סָגַר K. P. *to shut up, close.* N. Pu. *to be shut up.* H. *to cause to shut up.*

קָדַשׁ K. (pret. \bar{e} in pause, fut. a) *to be holy.* P. H. *to make holy, sanctify.* N. Pu. *to be sanctified.* Hith. *to sanctify one's self.*

רָמַשׁ K. *to creep.*

שָׂכַל K. *to be wise.* P. *to act wisely.* H. *to make wise, act wisely.*

שָׁבַת K. (fut. o and a) *to rest.* H. *to cause to rest.* N. *to be caused to rest.*

שָׁכַן K. (pret. \bar{e} in pause) *to dwell.*

P. H. *to cause to dwell.*

שָׁמַר K. *to keep.* N. Hith. *to keep one's self, take heed.*

שָׁרַץ K. *to creep, teem with.*

תָּפַר K. P. *to sew.*

PE GUTTURAL VERBS.

אָכַל K. *to eat, devour.* N. Pu. *to be eaten.* H. *to cause to eat.*

אָמַר K. *to say.* N. *to be said.* H. *to cause to say.* Hith. *to talk of one's self.*

הָפַךְ K. *to turn.* N. Ho. *to be turned.* Hith. *to turn one's self.*

הָמַד K. P. *to desire.* N. *to be desired.*

עָבַד K. *to serve, work, till.* N. Pu. *to be served.* H. *to cause to serve.* Ho. *to be caused to serve.*

עָזַב K. *to leave, forsake.* N. Pu. *to be forsaken.*

עָמַד K. *to stand.* H. *to cause to stand.* Ho. *to be caused to stand.*

AYIN GUTTURAL VERBS.

אָהַב K. (pret. \bar{e} in pause) P. *to love.* N. *to be loved.*

בָּרַךְ K. P. *to bless.* N. Pu. *to be blessed.* H. *to cause to kneel.* Hith. *to bless one's self.*

גָּאַל K. *to redeem.* N. *to be redeemed.* P. *to defile.* Pu. *to be defiled.* Hith. *to defile one's self.*

גָּרַשׁ K. P. *to drive out.* N. Pu. *to be driven out.*

פָּרַד K. P. H. *to separate.* N. Pu. *to be separated.* Hith. *to separate one's self.*

צָעַק K. P. *to cry.* H. *to convoke* by a erier (prop. *to cause to cry*). N. *to be convoked.*

רָחַב P. *to brood, hover over.*

LAMEDH GUTTURAL VERBS.

זָרַע K. *to sow.* N. Pu. *to be sown.* H. *to produce seed.*

פָּקַח K. *to open.* N. *to be opened.*

צָמַח K. P. *to sprout, shoot forth.* H. *to cause to sprout.*

שָׁלַח K. P. H. *to send.* N. Pu. *to be sent.*

שָׁמַע K. *to hear.* N. *to be heard.* P. H. *to cause to hear.*

PE NUN VERBS.

לָקַח K. *to take.* N. Pu. Ho. *to be taken.*

נָדַר H. *to tell.* Ho. *to be told.*

נָגַע K. *to touch.* P. *to touch with violence, smite.* N. Pu. *to be smitten.* H. *to cause to touch.*

נָגַשׁ K. (füt. a) N. *to approach.* H. *to cause to approach, bring near.* Ho. *to be brought near.* Hith. *to bring one's self near.*

נָטַע K. *to plant.* N. *to be planted.*

נָפַח K. H. *to breathe, blow.* Pu. *to be blown.*

נָפַל K. *to fall.* H. *to cause to fall, throw down.* Hith. *to throw one's self down.*

נָתַן K. *to give,* N. Ho. *to be given.*

AYIN DOUBLED VERBS.

אָרַר K. P. *to curse.* N. Ho. *to be cursed.*

גָּלַל K. P. (גָּלַל) H. *to roll.* N. Pu. *to be rolled.* Hith. *to roll one's self.*

חָיָה K. *to live.*

חָלַל H. *to begin.* Ho. *to be begun.*

חָנַן K. *to be gracious.* P. *to make gracious.* Ho. *to be treated graciously.* Hith. (חָנַן) *to make to be gracious to one's self, entreat.*

חָמַח Hith. חָמַחְמַח *to linger.*

סָבַב K. N. P. *to turn, surround.* H. *to cause to turn or surround.* Ho. *to be caused to turn.*

קָנַד K. *to bow.*

רָעַע K. *to be evil.* H. *to do evil.*

PE YODH VERBS.

יָדַע K. *to know.* N. *to be known.* H. *to cause to know, to make known.* Ho. *to be made known.* Hith. *to make one's self known.*

יָלַד K. *to bear.* N. Pu. Ho. *to be born.* H. *to cause to be born, beget.* Hith. *to represent one's self as born, i. e. have one's name recorded in genealogical lists.*

- ✓ **הָלַךְ** or **הִלָּךְ** § 151. 1. K. P. *to go*.
H. *to cause to go*. Hith. *to go for one's self, walk about*.
יָצַר K. (fut. **יִצְרֶה**) *to form*. N. Pu.
Ho. *to be formed*.
✓ **יָשַׁב** K. *to dwell*. N. *to be dwelt in*.
P. H. *to cause to dwell*. Ho. *to be caused to dwell*.
יָשַׁן K. (fut. **יִישָׁן**) *to sleep*. P. *to cause to sleep*. N. *to be old*, applied to grain which has long slept in its repository.

AYIN VAV AND AYIN YODH VERBS.

- אָוַר** K. N. *to shine*. H. *to cause to shine, give light*.
✓ **בָּא** K. (fut. **יָבוֹא**) *to come*. H. *to cause to come, bring*. Ho. *to be brought*.
בֹּשׁ K. (fut. **יִבֹּשׁ**) Hith. *to be ashamed*. H. *to make ashamed*.
✓ **מָוַת** K. *to die*. P. H. *to cause to die, kill*. Ho. *to be killed, put to death*.
נָחַ K. *to rest*. H. *to cause to rest, put*. Ho. *to be caused to rest*.
עָיַף K. P. *to fly*. Hith. *to fly away*.
קָם K. *to rise, stand*. P. H. *to cause to rise or stand*. Ho. *to be caused to rise*. Hith. *to rouse one's self*.
✓ **רִיב** K. H. *to contend*.
שָׂם or **שָׂמוּ** K. H. *to place*. Ho. *to be placed*.
✓ **שָׁב** K. *to return*. P. H. *to cause to return, bring back*. Pu. Ho. *to be brought back*.
שָׂחַ K. *to bruise, crush*.
שָׂת K. *to put*. Ho. *to be put*.

LAMEDH ALEPH VERBS.

- בָּרָא** K. *to create*. N. *to be created*.
הָשָׁא K. *to spring up*, said of grass.
H. *to cause to spring up, bring forth grass*.
הָבָא H. *to hide*. Pu. Ho. *to be hid*.
N. Hith. *to hide one's self*.
יָצָא K. *to go forth*. H. *to cause to go forth, bring forth*. Ho. *to be brought forth*.
יָרָא K. *to fear*. N. *to be feared*.
P. *to cause to fear, terrify*.
מָלָא K. *to fill or be full*. N. *to be filled or full*. P. *to fill*. Pu. *to be filled*. Hith. *to complete each other*.
✓ **מָצָא** K. *to find*. N. *to be found*.
H. *to cause to find*.
נָשָׂא H. *to deceive*. N. *to be deceived*.
✓ **קָרָא** K. *to call*. N. Pu. *to be called*.

LAMEDH HE VERBS.

- בָּנָה** K. *to build*. N. *to be built*.
גָּלָה K. *to uncover, reveal*. N. *pass*.
P. *to uncover*. Pu. *to be uncovered*.
H. *to carry into captivity, prop. to strip a land of its inhabitants*.
Ho. *pass*. Hith. *to uncover one's self*.
הָיָה K. *to be*. N. *to become*.
כָּלָה K. *to come to an end*. P. *to finish*. Pu. *to be finished*.
✓ **עָלָה** K. *to go up*. H. *to cause to go up, bring up*. N. Ho. *to be brought up*. Hith. *to lift one's self up*.
✓ **עָשָׂה** K. *to do, make*. N. Pu. *to be done, made*.

פָּרָה K. <i>to be fruitful.</i> H. <i>to make</i>	be shown. Hith. <i>to look at one</i>
fruitful.	another.
צָוָה P. <i>to command.</i> Pu. <i>to be com-</i>	רָבָה K. <i>to be many, multiply, intrans.</i>
manded.	P. H. <i>to make many, multiply, tr.</i>
קָנָה N. <i>to be gathered together.</i>	רָדָה K. <i>to subdue.</i>
רָאָה K. <i>to see.</i> N. Pu. <i>to be seen.</i>	שָׁקָה H. <i>to cause to drink, to water.</i>
H. <i>to cause to see, show.</i> Ho. <i>to</i>	Pu. <i>to be watered.</i>

NOUNS.

The nouns which follow are classified according to the character of their ultimate syllable, in order to facilitate the application of the rules for their declension and for the appending of suffixes.

A. Nouns not having a feminine ending.

I. When the ultimate is an accented mixed syllable.

a. With Kamets in the ultimate.

1. Kamets in the ultimate is shortened to Pattahh in the singular both in the construct state § 215. 1 and before grave suffixes § 221. 1.

2. It remains unchanged in the absolute dual and plural § 207. 1, and in all numbers before light suffixes § 221. 3 and 4.

3. It is rejected in the dual and plural in the construct state § 216. 1, and before grave suffixes § 221. 1, and also before light suffixes if the noun has the feminine ending in the plural § 221. 2.

4. Those nouns, which double the final consonant before plural and dual endings, and before suffixes, at the same time change Kamets to Pattahh § 207. 2, § 221. 6.

5. If the penult have pretonic Kamets or Tsere, this is rejected from the construct singular § 216. 1 and from all forms in which the noun is increased by the addition of a suffix, or of the feminine, dual and plural endings § 210. In the construct plural and dual, where an additional rejection (3) occurs, the formation of a new syllable is demanded by the concurrence of two vowelless letters at the beginning of the word § 216. 2, and

a short vowel is inserted in an intermediate syllable in consequence.

- | | | |
|------------------------------|--|---------|
| ✓ אָדָם m. <i>man, Adam</i> | מִאֲכָל m. <i>food</i> | קָטָן |
| ✓ בָּשָׂר m. <i>flesh</i> | ✓ נָהָר m. (יָם. & זֶה) <i>river</i> | חֶסֶד |
| ✓ זָהָב m. <i>gold</i> | נָחָשׁ m. <i>serpent</i> | רָצָב |
| זָכָר m. <i>male</i> | ✓ עוֹלָם m. <i>eternity</i> | שִׁבָּת |
| ✓ יָד f. (יָדָם) <i>hand</i> | ✓ עָפָר m. (זֶה) <i>dust</i> | |
| ✓ יָם m. (יָמִים) <i>sea</i> | צָלַע m. (con. צָלַע, יָם. & זֶה) <i>side, rib</i> | |
| ✓ כּוֹכָב m. <i>star</i> | ✓ קָטָן, קְטַנָּה (קְטַנָּה) adj. <i>little, small</i> | |
| ✓ כְּנָף f. <i>wing</i> | | |

b. With Tsere in the ultimate.

1. In the singular Tsere remains in the construct § 215. 1, is shortened to Hhirik or Seghol before ה, כָּם, כֵּן § 221. 3. a, and is rejected before other suffixes § 221. 3, unless the noun has pretonic Kamets; in which case it is retained before light suffixes and is changed to Pattahh in the construct § 215. 1, and before grave suffixes § 221. 1.

2. Tsere is retained in the dual and plural both in the absolute state and before light suffixes, if the noun be a monosyllable or have pretonic Kamets; otherwise it is rejected § 207. 1, § 221. 3. And in either case it disappears in the construct § 216. 1 and before grave suffixes § 221. 1; so even before light suffixes if the noun has the feminine plural ending § 221. 2.

3. Nouns which double the final consonant before plural and dual endings and before suffixes, at the same time change Tsere to Hhirik § 207. 2.

4. If the penult have pretonic Kamets or Tsere, this is rejected from the construct singular and from all forms in which the noun is increased by the addition of a suffix, or of the feminine, dual and plural endings § 210, § 216. 1.

- | | |
|--|---|
| מִסָּה m. <i>mist, vapour</i> | עֵץ m. <i>tree</i> |
| ✓ אִם f. (אִמּוֹת) <i>mother</i> | ✓ עֵקֶב m. (con. עֵקֶב, יָם. & זֶה) <i>heel</i> |
| מִזְגָּר m. (יָם. & זֶה) <i>season</i> | ✓ שֵׁם m. (זֶה) <i>name</i> |

c. With other vowels.

1. These suffer no change from the addition of suffixes and of the endings for gender and number, except that Hholem is

changed to Kibbutz in those nouns which double the last radical § 207. 2. When the ultimate vowel is Pattahh the last consonant is always doubled, unless it is a guttural, in which case Pattahh may be lengthened to Kamets § 207. 2. a.

2. Pretonic Kamets and Tsere are rejected from the penult as in the preceding classes of nouns.

אֹרֶר m. <i>light</i>	מִין m. <i>species, kind</i>
אֹת m. f. (וֹת) <i>sign</i>	מָקוֹם m. f. (וֹת) <i>place</i>
אֱלֹהִים m. <i>God</i>	עוֹף m. <i>fowl, birds</i>
אֶה m. (אֶפֶס) <i>nostril</i>	עוֹר m. (וֹת) <i>skin</i>
בָּדַד m. (בָּדוּד) <i>separation</i>	עֵרוֹם m. (עֵירָמִים) <i>nakedness</i>
בְּדֵלִים <i>bdellium</i>	עֲצָבוֹן m. <i>pain, sorrow</i>
גָּדוֹל adj. <i>great</i>	עָרוֹם adj. <i>cunning</i>
בָּחוֹן m. <i>belly</i>	עָרוֹם adj. (עֲרָמָה) <i>naked</i>
גֶּן m. (גִּנִּים) <i>garden</i>	קוֹל m. (וֹת) <i>voice, sound</i>
דֶּרֶדֶר m. <i>thistle</i>	קוֹץ m. <i>thorn</i>
הָרוֹן m. <i>conception</i>	רוּחַ m. f. (וֹת) <i>breath, wind, spirit</i>
חַי adj. (חַיָּה) <i>living</i>	רָע adj. (רָעָה) <i>evil</i>
חַיִּים m. pl. <i>life</i>	רָקִיעַ m. <i>firmament</i>
טוֹב adj. <i>good</i>	שִׁיחַ m. <i>bush, shrub</i>
כָּל m. (כָּלּוּ) <i>all, whole</i>	תְּהוֹמוֹת m. f. (וֹת) <i>ocean, the deep</i>
כְּרוּב m. <i>cherub</i>	תַּנִּין m. <i>sea-monster</i>
מְאִיר m. (וֹת & ים) <i>luminary</i>	

II. When the ultimate is an accented simple syllable.

a. With Seghol.

1. Seghol is changed to Tsere in the construct singular § 215. 2. It is dropped before dual and plural endings § 209. 1 and before suffixes § 221. 7, though *e* may be retained as a connecting vowel before suffixes of the third person § 221, 7. a.

2. Pretonic Kamets is rejected from the construct of both singular and plural § 216. 1 and before grave suffixes § 221. 1, but not with light suffixes or in the absolute dual and plural § 210, § 221. 3. Light suffixes added to the feminine plural ending, as they cause a removal of the accent, occasion the rejection of the pretonic vowel § 221. 2.

מִקְוֶה m. *gathering together* ✓ פָּנֶה m. *face*

מַרְאֵה m. *sight, appearance* ✓ שָׂדֶה m. (ים. & וְת) *field*

עֵלֶה m. *leaf*

b. With other vowels.

1. Nouns ending in quiescent א preserve their final vowel unchanged in the construct singular § 215. 2. c. אָבָא, const. אָבָא; in other respects they follow the law of nouns ending in a mixed syllable § 209. 3. b, אָבָא, suf. אָבָאוֹ, pl. אָבָאוֹת.

2. For nouns in י, ו, and ו see § 209. 2 and 3.

אָבָא m. (ים. & וְת) *host*

שָׂדֶה

III. When the ultimate is unaccented. (Segholates.)

a. With perfect and guttural letters.

1. The unaccented vowel falls away, and the noun reverts to its monosyllabic form in the singular before suffixes § 221. 5.

2. In the plural and sometimes in the dual both in the absolute state and with light suffixes pretonic Kamets is inserted and the monosyllabic vowel also falls away § 208. 3 and 4, § 221. 3 and 4, but in the construct and before grave suffixes pretonic Kamets is rejected and the monosyllabic vowel restored in an intermediate syllable § 216. 1 and 2, § 221. 1.

אֶבֶן m. f. *stone*

עֵדֶן m. *delight, Eden*

אֶדֶן

אֶרֶץ m. f. (וְת) *earth, land*

עֵזֶר m. *help*

✓ פֶּקֶר m. *morning*

עֵצֶב m. *pain, sorrow*

✓ דֶּרֶךְ m. f. *way*

עֵצֶם m. f. (ים. & וְת) *bone*

דֶּשֶׁא m. *grass*

✓ עֶרֶב m. f. (וְת) *evening*

✓ זֶרַע m. *seed*

עֶשֶׂב m. (וְת) *herb*

✓ חֶרֶב f. (וְת) *sword*

פֶּעַם m. f. (ים. & וְת) *time*

✓ חֹשֶׁךְ m. *darkness*

עֵלָם m. *image*

זֶרֶק m. *greenness*

קֶדֶם m. *east*

קֶדֶם רָגֵל

לֶהֶט m. *flame*

רֶמֶשׂ m. *reptile*

✓ לֶחֶם m. f. *food, bread*

שֶׁהָם m. *onyx*

✓ נֶפֶשׁ m. f. (ים. & וְת) *soul*

שָׂרָץ m. *reptile*

שָׂרָץ

שָׂרָץ

b. With quiescents.

1. Medial quiescents rest in their homogeneous diphthongal

vowel in every form except the absolute singular § 208. 3. *c*, § 216. 1. *d*, § 221. 5. *b*.

2. Final quiescents recover their consonantal character in the singular before light suffixes § 221. 5. *c*, as well as in the different forms of the plural § 208. 3. *d*, § 184. *b* (ל"ה roots).

בְּהֵרָה m. <i>emptiness</i>	פְּרִי m. <i>fruit</i>
✓ לַיְלָה m. (לַיְלָה) <i>night</i>	תְּהוֹמָה m. <i>desolateness</i>
עֵינַי f. <i>eye</i>	תְּוֶרֶךְ m. <i>midst</i>

B. Nouns having a feminine ending.

a. Those ending in הָ.

1. When the root takes before הָ the form of a monosyllable ending in concurrent consonants, pretonic Kamets is inserted in the plural, and the monosyllabic vowel rejected. In other cases the plural is formed by a simple change of termination § 211.

2. The construct requires in both numbers the rejection of pretonic Kamets or Tsere, if there be one, § 216. 1, and in the singular the additional change of הָ to הַ § 214. 1. If this rejection occasions the concurrence of vowelless consonants at the beginning of the word, a new syllable must be created by the insertion of a short vowel between them § 216. 2.

3. The construct form is assumed before all suffixes; except that in the singular הַ becomes הָ before light suffixes § 221. 2, as also before the dual ending § 202, § 211.

אֲדָמָה f. <i>ground</i>	מְמִשְׁלָה f. <i>dominion, rule</i>
אִיבָה f. <i>enmity</i>	נִקְבָּה f. <i>female</i>
אֲכָלָה f. <i>food</i>	נִשְׁמָה f. <i>breath</i>
✓ בְּהֵמָה f. <i>beast</i>	קֶדְמָה f. <i>east</i>
דָּגָה f. <i>fish</i>	שָׁנָה f. (יָם. & לַיְלָה) <i>year</i>
זֵיעָה f. (const. זֵיעָה) <i>sweat</i>	תְּאַוָּה f. <i>desire</i>
תְּגוּרָה f. <i>apron</i>	✓ תְּאַנָּה f. (יָם.) <i>figtree</i>
✓ חַיָּה f. <i>animal, beast</i>	תּוֹלְדָה f. <i>generation</i>
יַבֵּשָׁה f. <i>dry land</i>	תְּרִדְמָה f. <i>deep sleep</i>
✓ מְלָאכָה f. <i>work</i>	תְּשׁוּקָה f. <i>desire</i>

b. Those ending in ת.

These nouns experience the same changes as the masculines from which they are derived § 211; only in those of Segholate formation the penultimate vowel is changed before suffixes in the singular agreeably to the law of Segholates § 221. 5, and if it be Hholem it is dropped in the plural § 207. 1. d.

דְּמוּת f. likeness

✓ כְּתֹנֶת, כְּתָנִית f. coat, tunic

כְּלָכוֹת

דַּעַת f. knowledge

רֵאשִׁית f. beginning

רֵאשִׁית

שְׂמֵרִית

IRREGULAR NOUNS.

✓ אָב m. (con. אָבִי, pl. אָבוֹת) father

✓ יוֹם m. .. (יָמִים, יָמֹת) day

אִישׁ m. (אֲנָשִׁים) man

✓ מַיִם m. pl. water

עֵרָ

✓ אִשָּׁה f. (con. אִשְׁתָּה, pl. נָשִׁים) woman

✓ רֹאשׁ m. (רָאשִׁים) head

בֶּן m. (בָּנִים) son

✓ שָׁמַיִם m. pl. heaven

אֶחָד

NUMERALS. See §§ 223-227.

בְּרִית

PREPOSITIONS.

אֶל to, unto

מִן from

בְּ in

נֶגֶד before, over against

בֵּין between

עַד unto

בְּעִבּוּר on account of

עַל over, upon

כְּ according to, as

עִם with

לְ to

תַּחַת under

ADVERBS, CONJUNCTIONS AND INTERJECTIONS.

אֵי where

טְרוֹם not yet, before

אֵין nothing, there is not

כִּי that, because, for

אֲף also

כֵּן so

אֲשֶׁר that, because

לֹא not

אֵת sign of definite object

מְאֹד mightily, very

בְּלֹאֵי not

עַל־כֵּן therefore

גַּם also

עַתָּה now

הֵן, הִנֵּה lo! behold!

פֶּן lest, that not

וְ and

שָׁם there

GRAMMATICAL AND EXEGETICAL NOTES.

GENESIS, CHAPTER I.

Verse 1. **בְּרֵאשִׁית** composed of the inseparable preposition **ב** § 231. 1, with Daghesh lene § 21. 1, and the noun **רֵאשִׁית** of class IV, derived from **רָשָׁא** *head* by the addition of the vowel **י**. § 194 and the feminine ending **ת** § 196, § 198. *a* (4), and denoting 'that which belongs to the head' i. e. the *beginning*. The accent is on the ultimate for a double reason § 32. 1 and 2. The expression is indefinite § 248, comp. *ἐν ἀρχῇ* John 1 : 1, and equivalent to the adverbial phrase *at first*. See Alexander on Acts 11 : 15. It does not of itself designate a fixed and determinate point of time, but simply the order of occurrence. The particular time intended must be inferred from the subject spoken of. The absence of the article is thus sufficiently accounted for, and there is no necessity of assuming that the noun is definite without the article, and hence is in the construct state § 246. 3, § 256, before the following words, which must then form a relative clause with the relative **אֲשֶׁר** omitted § 255. 2. This needlessly complicates the simple and obvious construction by making ver. 2 a continuation of the sentence begun in ver. 1, "in the beginning when God created the heavens and the earth, then (י after a statement of time § 287. 3) the earth was etc.," or by a construction still more forced and unnatural ver. 2 is regarded as a parenthesis and ver. 3 as a continuation of ver. 1, "in the beginning, when God created etc. (and the earth was etc.) then God said etc." These constructions have been advocated by those who would have Moses teach the eternal and independent existence of matter, or at least that it existed prior to God's act of creation. But this conclusion would not follow even if the strained renderings which they propose were adopted. The circle over **ב** refers to the marginal note **בְּרֵאשִׁית** **ב** (fem. of the adjective **בֵּרֵאשִׁית** with paragogic **י**. § 218) i. e. *large Beth*, the initial letter of the book

being above the ordinary size § 4. *a*. The Rabbins profess to see in this a mystic allusion to the magnitude of the work of creation, as well as to the twofold product of creative power, 'the heavens and the earth,' inasmuch as the numerical value of א is 2, § 2. See Buxtorf Comment. Masorethicus p. 154.

בָּרָא , אֵל verb § 162. 2, in the preterite, which here expresses past time absolutely § 262. 1; it agrees in sense though not in form with its subject in the singular § 275. 3. Daghesh lene § 21. 1. The accent is on the ultimate § 32. 2. The verb precedes its subject, and this is followed by the object, which is the natural order in Hebrew § 270. *a*. *Created*: this verb does not necessarily or invariably denote production out of nothing, as is shown by its use ver. 27, comp. 2 : 7, to describe the formation of man from the dust of the ground, and Ps. 51 : 12 where an inward spiritual change is spoken of as the creation of a clean heart. It properly signifies the production of an effect, for which no natural antecedent existed before, and which can only be the result of immediate divine agency. It is hence used only of God in the Kal species, which is thus distinguished from the Piel, where it has the sense of *cutting* or *forming* § 78. 1. That the creation here described is *ex nihilo* is apparent, however, from the nature of the case. The original production of the heavens and the earth is attributed to the immediate and almighty agency of God. And as the earth, even in its rude, unformed and chaotic condition is still called 'the earth' ver. 2, the matter of which it is composed is thereby declared to owe its existence to his creative power. Creation is also described as a voluntary act, and as one which took place in time or at 'the beginning' of time; consequently matter can neither be eternal nor an emanation from the divine essence. The Mosaic account is, therefore, equally opposed to hylezoism and to pantheism; and the only alternative is creation *ex nihilo*. The word בָּרָא is further used in this chapter only in ver. 21 upon the creation of fishes and birds, which was the first introduction of the entirely new principle of animal life, and in ver. 27 where it is thrice repeated to emphasize the creation of man, who is a being not only of a higher grade but of a different order from those which had preceded, not merely another animal made of the same constituents in a more sublimated form or more curiously compounded, but a person possessing elements of intellectual and spiritual life not before communicated.

אֱלֹהִים a monosyllabic noun of class I. § 183, from the root אָלַף , which some have thought to be an equivalent of אָלַף *to be strong*, hence the *Mighty One*, but which is better explained from the corresponding Arabic root *to fear, adore*, hence the object of reverence, or adoration. It

is in form a plural § 199, although only one Being is referred to, and hence the verb agrees with it in the singular; when it is used in a plural sense of false gods, words belonging to it are put in the plural § 275. 3. *a*. The singular is rarely used except in poetry, and particularly in the poetical chapters of the book of Job, where it occurs almost to the exclusion of the more ordinary plural. The current use of the plural form of this word is not, as some have fancied, a relic of polytheistic times, the term “gods” which then became the fixed designation of what was divine having been retained after the transition to monotheism, for if the faith was changed the words which described it would change also. Nor can it be an anticipation of the doctrine of the Trinity, as is shown by its application to heathen deities and occasionally even to creatures of exalted dignity. It is a plural of majesty, and expresses not numerical multiplicity, but rather the combination of many in one, the concentration of whatever is adorable § 201. 2. As a proper noun it is without the article § 246. 1, though when used as a common or appellative noun it may receive the article to designate the true God in distinction from those which are not really gods, Deut. 32 : 21, but only falsely called so § 246. 1. *a*. Accent on ultimate § 33, 1.

הַ the sign of the definite object § 238. 2, § 270, very frequently connected with the noun by Makkeph § 43, but here perhaps from the emphasis of this opening sentence accented as a separate word.

הַ the article § 229. 1, distinguishing the object before which it stands as the only one of its class § 245. 4; and a plural noun from the obsolete singular הַ § 201. 1, class I. form 2, § 185. *d*, derived from הַ to be high, and hence denoting the upper regions, i. e. *heaven*, the plural designating not distinct heavens of various elevation, but rather extent in all directions, and comprehending all the parts of the vast expanse above us. The accent on the penult is contrary to the analogy of ordinary plurals, and appears to be an assimilation to the dual ending § 203. *c*.

וְ the conjunction § 234, and the sign of the definite object § 238. 2, § 270.

הַ the article § 229. 3, § 245. 4, and the segholate noun of class I. הַ § 183, the first vowel being assimilated to that of the article § 229. 4. *b*, or changed to Kamets by the pause accent § 65. It is of common gender though mostly feminine § 197. *b*, plural הַ. Accent on the penult § 32. 3. Soph Pasuk § 36. 1.

The verse is divided by the accents into two clauses or branches. The first, embracing the verb and its subject, is limited by Athnahh

under וְהָאֲדָמָה ; and the second, containing the compound object, is limited by Silluk under the last word of the verse § 36. 1. Silluk is preceded by the conjunctive Merka under the closely related particle $\text{וְ$, and the disjunctive Tiphkha under the other term of the compound object וְהָאֲדָמָה , the Tiphkha being preceded by the conjunctive Merka under the particle $\text{וְ$ § 38. 1. Athnahh is preceded by the conjunctive Munahh under וְהָאֲדָמָה , which is thus linked with its subject, and by the disjunctive Tiphkha under וְהָאֲדָמָה , which is not directly dependent on what follows, and not so closely related to it § 38. 2. The disjunctive accents indicate the pauses which a reader would naturally make or ought to make after the words to which they are affixed; these vary according to the strength or value of the accent, from such as are almost imperceptible to those of more considerable duration. Words marked with conjunctives admit no interval between themselves and those which succeed them.

Upon one view of this verse, it describes the initial act in the work of creation, viz. the original production of the matter composing the earth and the heavens, which it was the work of the six days either to organize or to reconstruct, according as the Mosaic narrative unfolds, directly from this point, or an interval is assumed between ver. 1 and 2 covering the geologic eras, the changes which took place upon this planet prior to its being fitted up for the habitation of man being then supposed to be passed over in silence, as not falling within the province of revelation to disclose. In favour of this it is urged that the next verse commences with *and*, implying that the narration does not begin there but is continued from the preceding. That the term 'earth' may denote the matter of the globe in a chaotic and unformed state, appears from ver. 2, where it is so employed. According to another view of ver. 1 it is a title or summary statement of the contents of the following section, 1 : 1—2 : 3, and connected with it by 'and,' as in Isa. 2 : 2, Hos. 1 : 2, Amos 1 : 2.

Upon either hypothesis the entire section is divided into seven parts by the seven days whose work or rest is recorded, viz. the first day vs. 1-5, the second day vs. 6-8, third vs. 9-13, fourth vs. 14-19, fifth vs. 20-23, sixth vs. 24-31, seventh 2 : 1-3.

2. וְהָאֲדָמָה conjunction § 234, article § 229. 3, and noun, which stands emphatically before the verb § 270. *a*. This inversion of the customary order is frequent in descriptive clauses or sentences, occurring at the beginning or in the course of a narrative, e. g. 2 : 12, 3 : 1, 37 : 3, both because the attention is there more strongly drawn to the subject to be described, and because this collocation admits of a preterite instead of a

future with Vav conversive § 99. 1, § 265. The latter is proper only in statements which are a sequence from the preceding, and which directly continue a narrative previously begun. This form of the sentence is pressed by those who suppose that the inspired writer indicates by it that the state of things described in this verse was not the immediate sequence of the creative act, ver. 1.

וַיְהִי from הָיָה verb הָיָה § 169. 1, with Methagh § 45. 2, which here distinguishes Kamets from Kamets Hhatuph § 19. 2. It is here used as a copula, *was*, § 258. 3, or it may be itself part of the predicate *existed*, and that in the condition stated in the succeeding words.

וַיְהִי Segholate nouns from הָיָה roots § 184. *b*, without Daghesh lene § 21. 1, the first with two accents § 30. 1. Abstracts used rather than adjectives § 254. 6. *a*, to express the idea in a stronger and more absolute manner, *wasteness and desolation*; וַיְהִי occurs in but two other passages, Is. 34 : 11, Jer. 4 : 23, in both of which it is joined as here in assonance or paronomasia with וַיְהִי to add intensity to its meaning. Inasmuch as these words are used in other passages of the desolateness produced by devastation, some have supposed that they here contain the implication of a preceding catastrophe or convulsion by which the creation spoken of in ver. 1 was reduced to the chaotic waste here described.

וַיְהִי Hholem combined with the diacritical point § 12, Sh'va with final Kaph § 16. 1. Abstract nouns used in a general or universal sense, receive the article § 245. 5; but as וַיְהִי is not spoken of here in its totality, and does not mean all *darkness* but a certain portion or amount of it, the article is omitted. The subject is joined to its predicate without a copula § 258. 1.

עָלָה preposition *over* from the root עָלָה *to ascend*, which when contact is implied, as in this case, becomes *upon* § 237. 1, with Makkeph § 43.

פָּנָה plur. noun I. 2. § 185. *d*, from the obsolete singular § 201. 1, פָּנָה, הָיָה root פָּנָה *to turn*, the parts *turned* towards any one, i. e. *the face* or *surface*; in the construct § 214. 2, § 216. 1, here signifying possession § 254. 1, which does not admit the article § 246. 3, its definiteness being indicated sufficiently by that of the following noun.

תַּהֲמוֹת III. § 190. *b*, § 192. 2, הָיָה root תַּהֲמוֹת *to agitate*, hence *an agitated, raging mass*, elsewhere applied to the ocean, Gen. 7 : 11, Job 28 : 14, here to the vast expanse of water enveloping the earth prior to the formation or appearance of the dry land. Those who adopt the scientific hypothesis of La Place, suppose that the period here spoken of was prior to the separate existence of our planet, and that תַּהֲמוֹת denotes the agitated

nebulous mass or ocean, in which all the matter of the solar system, our earth among the rest, was confusedly blended, although the inspired account speaks only of *the earth* as in this chaotic state because the formation of the earth is the principal thing to be described. The **מַיִם** is in the next clause spoken of as *waters*; but this, it is urged, may denote that attenuated ethereal fluid from which the terrestrial waters were subsequently condensed, as in ver. 7, 'the waters above the firmament,' are evidently not to be understood of water in its condensed and liquid state. This noun is used almost exclusively in poetry with the exception of this passage and twice in the account of the flood, Gen. 7 : 11, 8 : 2. In the singular it never receives the article, perhaps because it partakes somewhat of the character of a proper noun § 246. 1. It is of common gender § 197. *b*; plural **מַיִם** § 200. *a*.

רוּחַ monosyllabic noun of class I. from **נָחַ** root § 186. *c*, of common gender, though mostly feminine § 197. *b*, plur. **רוּחוֹת**, meaning *breath*, hence *wind*, hence also *spirit*, which resembles breath as an invisible agent and connected with vitality. It cannot here signify 'wind,' whether by 'the wind of God' be understood *a divine*, i. e. *a powerful wind* upon the doubtful assumption that the name of God is used to make a mere superlative of greatness, or *a wind divinely sent*; it must signify *spirit*, since the action attributed to him could only be predicated of a living agent. It is definite without the article by being in the construct before a proper noun § 246. 3; this is here not the construct of apposition or designation merely § 254. 3, 'the spirit viz. God' or 'God who is a spirit,' but either that of possession § 254. 1, 'the spirit belonging to God' or of the source § 254. 7, 'the spirit proceeding from God.' That the spirit here spoken of is neither a periphrasis for God himself nor a mere influence issuing from him, but the third person of the Godhead, we learn from other passages of Scripture which ascribe the performance of divine works *ad extra* and particularly the work of creation to this sacred agent.

מְרַחֵם Piel participle of the ע guttural verb **רָחַם** § 116. 4, § 121. 1, fem. § 205, without the article, since it is a predicate § 259. 2, which here follows its subject in a descriptive clause as in the preceding branches of this verse. It expresses continuous action § 266. 1, belonging to the time before spoken of § 266. 3; *brooding* or *hovering*, the word is applied Deut. 32 : 11 to the eagle cherishing its young.

מַיִם noun used only in the plural § 201. 1, § 203. *c*, Pattahh changed to Kamets by the pause accent § 65; *the water* viz. that of the deep or ocean previously spoken of § 245. 3.

The verse is divided by Athnahn under **וַיִּבְרָא** § 36. 1 into two clauses

describing respectively the physical condition of the earth and the agency of the divine Spirit. The first is subdivided by Zakeph Katon over וְהָאֵרֶץ, and again by R'bhia over וְהָאֵרֶץ § 36. 2, the emphatically prefixed subject being thus erected into a minor subdivision, as though it stood absolutely and required a brief pause after it, 'as for the earth—it was, etc.' Zakeph Katon is preceded by the disjunctive Pashta on the other term of the compound predicate, and this by the conjunctive Merka on the closely related verb or copula § 38. 4, comp. § 38. 1. *a*. Athnahn is preceded by Munahn on the closely related construct, and by Tiphkha which marks the opposition of the subject to the predicate § 38. 2. The Silluk clause is subdivided by Zakeph Katon on וְהָאֵרֶץ § 36. 2, thus balancing the prefixed subject against the predicate. Zakeph Katon is preceded by Munahn on the closely related construct § 38. 4; and Silluk by Merka on the construct and Tiphkha on the participle whose relation to what follows is less intimate § 38. 1.

3. וְהָאֵרֶץ Kal fut. of בָּא verb אָמַר to say § 110. 3, with Vav conversive § 99, which draws back the accent to the penult § 33. 4, § 99. 3. *a*, and changes Pattahn of the ultimate to Seghol § 111. 2. *a*; this continues the narration begun by the preterite וְהָאֵרֶץ ver. 2. § 265. All the verbs of this verse precede their subjects § 270. *a*. Each creative act is preceded by the going forth of the divine word; some have found or fancied in this an obscure allusion to the second person of the Trinity, called in the New Testament 'the Word,' John 1 : 1, and to his agency in the work of creation. It may be remarked that the phrase 'and God said' occurs ten times in this chapter, once before each of the eight creative acts, a duplicate work being assigned to the third and sixth days respectively, and twice, vs. 28, 29, after the creation of man.

וְהָאֵרֶץ Kal apoc. fut. § 97. 2 of לָא verb הָיָה § 171. 1, § 177. 1, with a jussive sense; here not a copula, but the predicate *be*, i. e. *exist*. וְהָיָה Daghash-forte omitted after Vav Conv. § 25, § 99. 3, with Methegh § 45. 2.

The verse is divided at וְהָאֵרֶץ § 36. 1 into a command and its result. Each verb is closely connected with its subject by the appropriate accents in the first clause § 38. 2 and by Makkeph in the second § 43.

4. וְהָאֵרֶץ Kal fut. of לָא verb רָאָה with Vav Conv. § 171. 1, § 172. 4; *otiant* § 16. 1. Some read *beheld the light*, i. e. looked upon it with favour or approbation, *because it was good*. But this sense is forbidden, 1. by the parallel expressions in subsequent verses, particularly in ver. 31, where the form of statement is varied; and 2. by the fact that רָאָה in this sense is followed not by the direct object but by the preposition בְּ, intimating that the sight was not only directed to the object but was

fastened upon it or bound up in it. *Saw the light* that it was good asserts a vision of the object itself as well as of its quality, and thus there is a recognizable shade of difference between this and the phrase, which accords better with the English idiom, 'saw that the light was good,' which merely asserts the perception of the quality; this latter form of speech is used in Hebrew likewise, e. g. 3 : 6. הָאֵר the article before an object previously mentioned § 245. 1. בִּי-אֵר the subject omitted, since it is sufficiently plain from the connection § 243. 1, predicate adjective without the article § 259. 2. וַיִּהְיֶה Hiph. fut. of הָיָה with Vav Conv. § 99. 3. וַיִּהְיֶה... וַיִּהְיֶה prep. § 237. 1, *between the light and between the darkness* for *between the light and the darkness*. This idiom is transferred to the Greek of the New Testament in Rev. 5 : 6, ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, i. e. *between the throne etc., and the elders*. Sometimes the second member is preceded by הָ as in ver. 6. Vav with Shurek § 234. : הָאֵר... הָחֹשֶׁךְ the article either because they had been mentioned before § 245. 1, *the light, the darkness*, or possibly the words may be used in their universal sense, in which case the English does not admit the article § 245. 5, *light, darkness*.

5. וַיִּקְרָא Kal future of קָרָא verb קָרָא *to call* § 162. 2. It governs the name directly, and the person or thing to whom the name is given by the preposition לְ; or the preposition may be omitted, when the person or thing named is in a very few instances also made a direct object, Num. 32 : 41, Isa. 60 : 18, but more frequently the word שֵׁם *name* is inserted, Gen. 3 : 20, 41 : 51, 52, *God called (to) the light, day etc.* i. e. he made them to be what these names denote; he gave them the fixed character and relations suggested by these terms. The majestic significance of this divine naming is heightened by its restriction to those grand objects in nature which were the work of the first three days, light and darkness—the firmament, ver. 8—land and sea, ver. 10, and to man the crown of the whole, 5 : 2. The inferior animals received their names not from God but from Adam, 2 : 20, who thus recognized and expressed the nature given them by their creator.

וַיִּקְרָא P'sik § 30. 1, § 38. 1. a. לְאֵר prep. לְ with the vowel of the article § 231. 5. יוֹם *day*, noun irregular in the plural יָמִים § 207. 1. f. וַיִּקְרָא, for the sake of varying the construction, וַיִּקְרָא is placed before the verb, which necessitates a return to the preterite § 265; the conjunctive accent is thrown back upon the penult by reason of the following disjunctive § 35. 1. לַיְלָה from לַיְלָה *night*, a Segholate noun from an לָ root § 184. b, with He paragogic § 61. 6, § 219, which no doubt originally had the adverbial sense of *at night*, but in usage came to be

equivalent to the simple noun, which it has almost supplanted, לַיְלָה only occurring once, Isa. 16 : 3 ; with a pause accent § 65 ; in the plural לַיְלֹת § 208. 3. c. עֶרֶב I. 1. *evening*, from עָרַב *to be dark*, dual עֶרְבַּיִם, plural עֶרְבִּיִּם ; עֶרְבַּיִם is used in a different sense, § 200. d. בֹּקֶר I. 1. *morning*, from בָּקַר *to break forth*, plur. בֹּקְרִים : אֶחָד numeral *one* § 223. 1, is placed after its noun, with which it agrees § 250. 1.

And it was evening and it was morning, one day. This is by many understood to mean that the evening followed by the morning constituted one day, the first of creation. This view has been thought to be recommended by its agreement with the usage prevalent among the Jews and several other nations of antiquity, of beginning the day with the evening, and also by Dan. 8 : 14, where עֶרֶב בֹּקֶר *evening-morning* occurs as an enigmatical equivalent of day. According to another and perhaps preferable opinion, the days of creation are to be reckoned from morning to morning. In favour of this it may be urged, 1. The statement is not that ‘the evening and the morning were the first day.’ This could not be so expressed in Hebrew. The separate verb before עֶרֶב and בֹּקֶר shows that we have here not a compound subject but a twofold statement, and הָיָה in the sense of *become* or *constitute* is commonly followed by לְ, see ver. 14, 15, so that if this were the meaning the proper phrase would be *were to* (or *for*) *one day*. 2. The evening of this as of the other days of creation is spoken of as coming on after the work of the day is over, the future with Vav conversive וַיְהִי implying a sequence, § 265. a. The day began when the light broke forth at God’s command; then followed the other acts of the day, the divine contemplation of the light, dividing the light from darkness, and giving names to each; finally when all was finished it was evening, and this was succeeded by morning. One day is now ended and another begins. 3. From evening to morning would be a night, but not a day, unless the terms are taken with a latitude of meaning which they do not properly possess and which they do not have elsewhere. עֶרֶב means simply *evening*, not the entire period of darkness, and בֹּקֶר *morning*, not the entire period of light. For these לַיְלָה *night* and יוֹם *day* had just been stated to be the proper words. Dan. 8 : 14 affords no justification of this extension of the evening and the morning over the whole day. The prophet merely says that there shall be so many evenings and mornings before the fulfilment of his prediction. He might have said with the same propriety the sun shall set and rise so many times. But it could not be inferred from this that sunset and sunrise covered the entire day. 4. If the first day began with the evening, this must have been the darkness which preceded the creation of light, but that darkness

was eternal. So that the first day would upon this hypothesis consist of an evening of infinite duration followed by a finite morning, which involves an enormous disproportion not only in its own parts but between this and the succeeding days. 5. An additional confirmation may perhaps be found in the narrative of the deluge. It appears from a comparison of Gen. 7 : 11 and 8 : 3, 4 that time was then reckoned not by lunar but by solar months of thirty days each. When the beginning of the month was fixed by the appearance of the new moon, it was natural that the evening should be regarded as the commencement of the day, in order that it might be determined at the outset by the aspect of the moon to which month the ensuing day belonged. But if solar time is used in the account of the deluge, it seems not improbable that it is used in that of the creation likewise; and solar days are reckoned from sunrise to sunrise.

This view, if correct, is interesting from its incidentally proving how far the account of the creation is from containing anything distinctively Jewish. It has been said that the week of creation is modelled on the Jewish week: that its six days of work followed by a day of rest were invented to give sanctity to the Jewish Sabbath from the divine example. This suggestion is sufficiently confuted by the traces of a septenary division of time among other ancient nations, and by the coincidences in several remarkable particulars between the narrative of the creation and widespread traditions showing that Moses has given no invention of his own, but a trusty report of the primeval revelation. But apart from this, the calendar of creation is not Jewish at all, the very days, as it would appear, being reckoned by a different standard.

As to the duration of the days of creation, the first impression made upon the common reader doubtless is that they were days of ordinary length limited by the regular succession of light and darkness. It has unquestionably been so understood by the vast majority of students of the Scriptures from the beginning, and we are not prepared to affirm positively that this may not be the real meaning. The scientific difficulties which beset this hypothesis may be disposed of by two considerations. 1. Physical science has no knowledge of the origin of the world. It merely ascertains existing phenomena and existing laws, and from these concludes that *if* the laws and properties of matter have always been the same, the present condition of things might have been brought about in a particular way. But as to the mode in which these things actually did come into being, it can affirm nothing. If creation be miraculous, it transcends the limits of scientific inquiry. 2. If the

specific purpose of Gen. 1 is not the complete history of this planet from the beginning, but the immediate preparation of it for the abode of man, how is science to demonstrate that after its geologic epochs were over, God did not in the exercise of his almighty power do in six natural days all that this chapter records?

And yet there are considerations deserving the attention of the careful student, which make it doubtful whether this was in fact the meaning of Moses, and still more so whether this was intended by the Spirit of God, whatever the meaning of Moses may have been.

(1) There is a measure of indefiniteness in the term 'day.' In this very verse it is used in two distinct senses. In the first clause it denotes the periods of light alternating with the darkness of the night, and exclusive of the latter. In the second clause, even on the strictest and most literal hypothesis, it denotes the entire diurnal period, embracing, along with the day proper, the night also. In 2:4 it has a wider meaning still, and is applied to the whole week of creation. And its frequent use throughout the Scriptures in the metaphorical sense of a period of indefinite duration shows what a latitude was allowed to it in the Hebrew idiom. Thus we read of the 'day of prosperity' and the 'day of adversity,' Eccl. 7:14, the 'day of trouble,' Ps. 20:1, the 'day of affliction,' Jer. 16:19, the 'day of evil,' Jer. 17:17, the 'day of vengeance,' Isa. 61:2, the 'day of salvation,' 2 Cor. 6:2, the 'day of temptation in the wilderness,' Ps. 95:10, which lasted for forty years, the day of human life succeeded by the night of death, John 9:4, the day of final glory which is to follow this night of darkness and sin, Rom. 13:12, that eternal day which no night shall limit, Rev. 21:25.

(2) The days of prophecy, it is universally acknowledged, denote not ordinary days of twenty-four hours, but periods of much longer duration, see Dan. 12:11, 12, Rev. 11:3, etc., etc. If this term may be used enigmatically in prophecy in order to conceal the absolute duration intended, at the same time that its proportions and relations are made known, the same might be the case here, if it was the design of God darkly to image forth more than was to be absolutely disclosed. If the Creator has indeed left traces of the progress of his work in the crust of the globe, which it was his design that man should in the course of time decipher, and if he has also given a written revelation of his creative work, not with the design of enabling men to anticipate these scientific discoveries or to decide in advance between rival scientific hypotheses, but such as should be in accurate accordance with the facts when they came to be known, and should impress all readers with the conviction that He inspired it who knew the end from the beginning, how could

this be accomplished better than by such an enigmatical use of words as could hold a latent signification unsuspected until the time should arrive for it to be brought to light? This is what the analogy of Scripture would lead us to expect, since its predictions of the future are usually so veiled that they cannot be thoroughly understood until the event explains them, though they then become so plain, oftentimes, that they cannot be mistaken.

(3) The apostle Peter tells us, 2 Pet. 3 : 8, 'that one day is with the Lord as a thousand years, and a thousand years as one day.' Comp. Ps. 90 : 4. This might make us hesitate about a rigorous application of our puny measures of time to the eternal God. The day is, in the language of our Lord, John 9 : 4, the period of work as opposed to the night when no work is done. Now though the same word may be applied to things human and things divine, it does not follow that they are upon a level. A day is man's working-time ; God's working-time is also a day, but it may have an inconceivably grander scale of duration, as the work wrought in it is one to which human work bears no proportion.

(4) The divine Sabbath, with which the work of creation concludes, may naturally be supposed to have been of the same character with the days which preceded it. But if this Sabbath was a day of twenty-four hours, God rested no more on the seventh day than he did on the eighth or ninth. That the Sabbath of creation in the intention of the Scriptures was not an ordinary day, but a long period, which still continues, may be inferred (a) From the circumstance that while the regular formula of 'the evening and the morning' occurs at the end of each of the six preceding days, it is wanting in the seventh. This has had no evening, and no fresh morning has since dawned. (b) The apostle appears to teach the same thing in Heb. 4. The works of God were finished from the foundation of the world, ver. 3. Creation was then complete : and into the divine rest then inaugurated men are still invited to enter. The human week and the human Sabbath are modelled after those of God, but so reduced in dimensions as to be adapted to our short-lived insignificance. For as the heavens are higher than the earth, so are God's ways higher than our ways. Isa. 55 : 9.

(5) An additional ground of doubt respecting the length of the days of creation might be suggested by the fact that they certainly were not all solar days. The sun was not created, or at least was not made the measurer of time for the earth until the fourth day.

(6) The surprising correspondence between the successive works of the six days and the order in which according to geological researches

animated beings would seem to have made their first appearance on the earth, creates a strong presumption that the periods of geology and the days of Moses are identical.

▮ The Pentateuch is divided by the Jews into 669 sections or paragraphs, the end of each being sometimes, as here, marked by the letter **פ**, at others, as 3 : 15, 16, by **ס**. The former is the initial of פתחה *opened*, indicating that the rest of the line was to be left vacant in the manuscript. The latter is the initial of סתמה *closed*, indicating that after leaving a blank space the writer should recommence in the same line. It is also divided into 54 larger sections or lessons for the public reading of the synagogue. These are not noted in this chrestomathy ; but in ordinary Hebrew Bibles they are marked by פסס or כסס as they coincide at the beginning with one or the other sort of smaller sections.

6. רָקַע I. 2. § 185 from רָקַע *to spread out*, denoting *that which is spread out, expanse*. As the root also means ‘to hammer out,’ some have judged that this word involves the conception of the sky as a solid arch, like the Greek στερέωμα and the Latin firmamentum. Even if this were so, however, which is by no means certain, the sacred writers cannot be held responsible for the etymology of the words which they employ, any more than a modern astronomer, who should speak of the ‘fixed stars,’ would be held to sanction the notion that they are fastened to the celestial sphere. The Scriptures nowhere profess to give a physical description of the sky ; the language employed respecting it is purely phenomenal and figurative. Thus while in Job 37 : 18 it is spoken of as firm and like a molten looking-glass, the Psalmist, 104 : 2, compares it to a curtain, and Isaiah, 40 : 22, to a tent or veil of the thinnest and most subtile texture (פֶּה).

בְּיָמָי prep. § 231. 1, with the const. of יָמָי § 183. *b*, § 216. 1. *d*. מְבַרְרִי Hiph. part. of בָּרַר § 84. 5, denoting continuous action § 266. 1, and referred by the tense of the accompanying substantive verb to the future § 266. 3. *a*. בֵּינָם prep. with Kamets § 231. 4, *between waters to waters*, the interval beginning with the first and having respect also to the second : our idiom requires *and* instead of *to*.

7. וַיֵּשׁ Kal fut. of the פ guttural and הָ verb יָשָׁה with Vav conv. § 109. 3, § 171. 1, § 172. 4, the accent on the penult § 32. 3. הַרְקִיץ the article before an object spoken of before § 245. 1, Methegh in its regular place § 44. הַפִּיץ with the article because it is defined by the accompanying words § 245. 2. בֵּתָה two prepositions בֵּן § 232 and בֵּתָה § 237. 2 (1). In computing direction the Hebrews measure from the object spoken of toward themselves or toward the object to which it has relation, which is then indicated by לְ *to*, or may stand without לְ,

ver. 9. Thus, instead of saying that one object lay *to* the right of another, they would say that it lay *from* the right with respect to it. So here a downward direction from the firmament or *beneath* it is expressed by the phrase 'from under to the firmament'; and an upward direction or *above* it by *from over to* it. עַל־כֵּן composed of עַל and כֵּן. :כֵּן adverb § 235. 3 (4). The verse has three accentual clauses § 36. 1. In the subdivision of Zakeph Katon, Pashta is repeated § 39. 4.

The waters above the firmament were by some ancient interpreters understood to imply a literal ocean above the vault of heaven. And unbelieving expositors of modern times have sought to fasten this conception upon the sacred writer. But the figurative expression occurring in the account of the deluge, Gen. 7 : 14, "the windows of heaven were opened," does not warrant the conclusion that he imagined sluices to be really existing in the sky through which the supernal waters poured in time of rain, any more than Malachi, 3 : 10, and the Israelitish lord mentioned 2 Kin. 7 : 1 supposed a literal granary of provisions in the sky to be poured down through these imaginary apertures. That the Hebrews were well aware that the rain came from the clouds, and that the clouds were formed by evaporation, is plain from numerous passages in every part of the Bible. Those who adopt the hypothesis of Laplace find the waters of this verse in the nebulous fluid. The waters beneath the firmament formed this terraqueous globe, both the water and the land of ver. 9; the waters above the firmament formed the heavenly bodies. The ordinary interpretation makes the waters above the firmament to be the clouds, which might be so called as well as the birds can be said, ver. 20, to 'fly *over* the face of the firmament.'

8. :שְׁנֵי ordinal number § 227. 1, follows the noun with which it agrees § 252. 1, *a second day*. The several days of creation are spoken of indefinitely, the sixth alone, upon which the whole was completed, being distinguished by the article, ver. 31.

The words 'and God saw that it was good' occur with regard to the work of every day but the second. Whence some have conjectured that they have here been dropped from the text, or, as these words occur twice in the account of the third day, that they have by some accident been misplaced, or that the formula announcing the end of the second day has been transposed from the end of ver. 10, and properly belongs there. The true explanation of the omission appears to be, that the first part of the third day's work is really a continuation of that which was begun on the second, and the divine approbation is withheld until the division and segregation of the waters was complete. The insertion of this clause in ver. 8 by the LXX without authority affords a good illustra-

tion of the manner in which various readings have arisen from transcribers or translators paying too much regard to parallel passages.

9. עָמַד Niph. fut. of עָמַד § 169. 1. עָמַד III. from עָמַד root עָמַד to stand § 190. *b*, signifying that in which one can stand, i. e. *place* § 191. 3, of common gender though mostly masculine § 197. *b*, plur. עָמָדִים. עָמַדִּים Niph. fut. of עָמַד, a עָמַד guttural § 109. 4 and עָמַד verb § 168, with Methegh § 44. The apocopated future rarely occurs in the Niphal, and never in the strictly passive species, because it did not accord with Hebrew conceptions to address a command to the object of the action § 97. 2, *b*. The future expresses simple futurity, leaving the fact of its being spontaneous or constrained and every other modal quality, for which occidental languages employ distinct forms, to be inferred from the circumstances of the case § 263. 1. In both instances in this verse it denotes not only what *will* occur, but what *must* and *shall* take place, and is therefore virtually equivalent to a command. עָמַדִּים adjective II. § 187. 1, intensive from עָמַד *dry*, used only in the fem. עָמַדִּים § 207. 1, or עָמַדִּים § 205, with the generic article § 245.5. *a*, the *dry*, viz. land.

10. עָרֶץ *earth* here used in its strict sense of the dry land exclusively, but in ver. 1 the world, embracing land and water, so named from its principal and most important part. עָרֶץ וְיָם conj. § 234, prep. § 231. 1, and noun III. root עָרַץ § 190. *b*, that which is gathered, *collection* § 119. 5, in the const. § 215. 2, followed by the material of which it consists § 254. 4, definite without the article § 246. 3. עָרֶץ plur. § 207. 2 of עָרַץ, I. from an obsolete עָרַץ root § 186. 2. *c*, *seas*, because distributed into separate basins, though as these all communicate they may be viewed in their totality as one עָרֶץ.

11. עָרֶץ Hiph. apoc. fut. § 97. 2, § 264, of עָרַץ § 162. 2, governing in its strictest sense its cognate noun עָרֶץ § 271. 3, and with a wider extent of meaning also עָרֶץ and עָרֶץ, which are not in apposition with עָרֶץ, as though the latter were a generic name for all vegetable products and the former were its subdivisions, but they are co-ordinated with it, and constitute together the three great branches of the vegetable kingdom, not according to a scientific classification, but a popular and obvious division, grasses, seed-bearing plants and trees. Methegh § 45. 2. עָרֶץ masc. noun with plur. in עָרֶץ § 200. *a*, which occurs but once, commonly as here a collective § 201. 1, from root עָרַץ to be green, accent Y'thibh § 30. 2, § 38. 4. עָרֶץ Hiph. part. of עָרַץ guttural verb § 123. 3, follows the noun to which it belongs § 249. 1, governs a cognate noun § 271. 3, expresses what is permanent and habitual § 266. 1. עָרֶץ masc. collective § 201. 1, only once found in the plural. עָרֶץ has both

an individual and a collective signification, *tree* and *trees*, pl. עֲצִים § 207. 1, probably abridged from עָצָה root עָצָה *to be firm, hard* § 185. *d*, in the const. § 215. 1, with the following word, which denotes its quality § 254. 6. פְּרִי *fruit* collective I. 1, root פָּרָה *to bear* § 184. *b*, G'ra-shayim § 38. 1. *a*. הֹלֵם Hholem preceding Sin § 12, Kal act. part. of עָצָה verb § 168. The accent, which is not Y'thibh but Mahpakh, since it stands before Pashta in the subdivision of Zakeph Katon § 30. 2, § 38. 4, is shifted to the penult by § 35. 1. The point in the first letter of the next word is Daghesh-forte conjunctive § 24. *a*. וְ prep. § 231. 1, וְ I. from an obsolete עָרָה root § 186. 2. *b*, and pronom. suffix § 220. 1. וְ עֲצֵי הָאָרֶץ oblique case of the relative pronoun § 74, § 285. 1, formed by appending the suffix to the noun § 221. 5, which is the governing word, *whose seed* is *in it*, or the relative might be connected with the suffix of the preposition § 233 and governed by it, *in which* is *its seed*. וְ עֲצֵי הָאָרֶץ not to be connected with עֲצֵי הָאָרֶץ as descriptive of the tree in distinction from shrubs and grass *producing fruit over* (or *above*) *the earth*, but with הָאָרֶץ and referring alike to grass, shrubs and trees which were all to be produced *upon* the earth.

12. וְהָיָה Hiph. fat. of הָיָה § 144. 1, § 145. 2 and הָיָה verb § 162. 2, with Vav conv. § 99. 3, § 166. 4, the accent remaining on the ultimate § 147. 5. וְהָיָה T'lisha Gh'dhola § 38. 8. וְהָיָה 3 pers. suf. with the connecting vowel *e* § 220. 1. *b*, sing. in a distributive sense referring to the preceding collective § 275. 6.

13. וְהָיָה ordinal number § 227. 1, § 252. 1.

14. וְהָיָה singular verb preceding a plural subject § 275. 1, or it may be explained by supposing וְהָיָה to partake of the nature of an impersonal verb, 'let there be,' comp. *es gebe, qu'il y ait* § 275. 1. *c*. וְהָיָה masc. III. from הָיָה root הָיָה *to shine* § 190. *b*, signifies *a luminous body* § 191. *a*, thus differing from the noun הָיָה ver. 3, which signifies the element of *light*; plur. has either וְהָיָה or וְהָיָה § 200. *c*. Hholem written defectively § 11. 1. *a*, § 14. וְהָיָה const. of apposition or specification § 254. 3. וְהָיָה prep. expresses design, *to, in order to*, and requires the construct form of the infinitive § 267. *b*.

וְהָיָה pret. with Vav conv. § 100. 1, § 265, continuing the command begun with וְהָיָה, in the plural because it comes after its subject § 275. 1. *b*. וְהָיָה the noun הָיָה *sign* of common gender § 197. *b*, from הָיָה *to mark*, with the fem. ending הָיָה § 196, which is retained contrary to the ordinary rule before the plural ending § 199. *d*, *for signs*, i. e. of whatever the heavenly bodies serve to indicate that is not included in the following particulars, whether ordinarily or in extraordinary cases in which they may become portents of momentous events, Matt. 2 : 2, or of divine

judgments, Joel 2:31, Mat. 24:29, Luke 21:25. There is no need of assuming that *for signs and for seasons* is put by hendiadys for *signs of seasons*, nor of making the subsequent words dependent upon *חֲתָם* *signs both in respect to seasons and in respect to days and years.* חֲתָם from חָתַם III. חָ root חָצַר to appoint § 190. *b*, appointed time, season, plur. in חָ, though once it has חָ. Munahh takes the place of Methegh § 39. 3. *b*, § 45. 5. : חֲתָם fem. noun חָצָה I. 2 from חָ root חָצָה to repeat, hence *a year*, in which the sun and the seasons repeat their course; the fem. ending causes the suppression of the last vowel proper to the form § 185. *d*, § 209. 1, plur. both in חָ and חָ, the latter only in poetry § 200. *d*.

The works of the first three days have, as has often been remarked, a certain measure of correspondence with those of the last three.

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|---|-------------------------------|
| 1. Light. | 4. Celestial luminaries. |
| 2. Division of the waters by the firmament. | 5. Aquatic animals and birds. |

- | | |
|-------------------------|---------------------------------|
| 3. Dry land and plants. | 6. Terrestrial animals and man. |
|-------------------------|---------------------------------|

15. חֲתָם Hiph. inf. const. of חָ verb חָר § 153. 1, having Hholem in the Kal pret. § 82. 1. *a* (3), with the prep. § 267. *b*.

16. חֲתָם see ver. 7. חֲתָם cardinal number § 223. 1, in the construct before its noun § 250. 2 (2), without the article § 251. 4, *the two great lights*, not *two of the great lights*, which would be expressed by omitting חָ before the indefinite object § 270, and inserting the preposition חָ in its partitive sense after חָ. חֲתָם adj. I. 2. § 185, with the article after חֲתָם § 249. 1, which it qualifies and with which it agrees in gender, though the termination is different § 200. *e*. The noun is definite because the objects are well known § 245. 3. They are called 'the great lights,' not from their absolute but their apparent magnitude, or rather from the measure of their effulgence as compared with the stars. חֲתָם . . . חֲתָם absolute or emphatic use of the positive degree § 260. 2 (2). חֲתָם takes the form חֲתָם with the pause accents § 65. *a*, or when declined, *e*. *g*. חֲתָם, קִטְוִים, קִטְוִים § 207. 2. *b*. חֲתָם III. § 190, root חָצָה to rule, meaning *dominion, rule* § 191. 4, a segholate form in the construct § 214. 1. *b*, the following noun denoting the object § 254. 9. The preposition expresses design, *in order to, for*. : חֲתָם II. probably softened from חֲתָם § 57. 1, from the obsolete חָ root חָבב to wrap up § 187. 1. *e*, hence globule, star. Methegh § 44.

17. חֲתָם from חָ verb חָתַן § 129. 1, *gave, put*. חֲתָם sign of the definite object with pron. suf. § 238. 2, § 270, which has less independence than a noun, and usually, as here, follows the verb immediately, instead of coming after the subject § 270. *a*; see also ver. 22.

18. לִשְׁמֹרֵם const. infin. with prep. § 267. *b*, followed by כִּי, which is not here used in its temporal sense, *in* or *during*, but according to the Hebrew idiom links this verb to its object. The day and night (with the generic article § 245. 5) were the domain *in* which the sway was exercised. Our idiom requires *rule over*, which is based on a different conception, that of the elevation of the ruler above the ruled. מִתְּהֵיכָל Metheghh § 45. 2. *a*.

No functions are here assigned to the heavenly bodies but those which they perform in relation to the earth, because these were all that the sacred writer was concerned to state. But it does not follow of course that this was the sole aim of their creation. The work of the fourth day need not include the original formation of these bodies; if ver. 1 describes the first act in creation the contrary is explicitly declared. But they then made their appearance in the sky, and their relation to the earth was definitely determined.

20. וְשָׂרָץ command expressed by the simple future § 263. 1, in a person which has no distinct apocopated form § 97. 2. *b*, governs its cognate שָׂרָץ, a collective I. 1. § 183. This is by many understood to mean that fish were made from the element in which they move; which, though not explicitly asserted, is not improbable in itself, and has in its favour the analogy of terrestrial animals, which were made of earth, 2 : 19. שָׂרָץ I. 1. vital principle, *soul*, here put for the animated being, common gender though mostly fem. § 197. *b*, plur. commonly יָם, once יָם § 200. *c*, in apposition with the preceding noun § 253. 1. מְחַיֶּה might be the fem. adj. from חָי living, I. from חָי root חָי to live § 186. *c*, but the fact that when joined with שָׂרָץ the former alone receives the article, ver. 21, and also that the compound expression is construed as a masculine, 2 : 19, shows that it is a noun, *life*, and שָׂרָץ is in the construct before its attribute § 254. 6. מְחַיֶּה collect. *fowl, birds* § 201. 1, not the object of וְשָׂרָץ, with the relative understood, *fowl, which shall fly* § 285. 3, a construction which has sometimes been distorted into a contradiction with 2 : 19, but the subject of מְחַיֶּה Piel fut. of the cognate חָי verb חָי § 154. 2, to which it is emphatically prefixed § 270. *a*. מִלְּפָנֵינוּ *over* or *across the face* of the firmament, i. e. the part turned toward us.

21. מְשַׁחֲמָה plur. of מְשַׁחֲמָה § 199. II. intensive from obsolete root מְשַׁחֲמָה to stretch § 187. 1, hence that which is greatly extended, the *monsters* of the sea, *whales*, etc., so called from their length, the article before that which is well known § 245. 3. Hhirik of the ultimate long § 19. 1. מְשַׁחֲמָה before an object made definite by construction § 270. *b*. מְשַׁחֲמָה fem. Kal act. part. § 205, § 217, with the article § 249. 1, which may be resolved into the relative with the verb *that creep* or *move*.

מְכַנְּנֵם plur. noun with 3 masc. plur. suffix § 220. 2. *b*, referring to nouns of different genders § 276. 3. וְאֵל before בָּלָא § 270. *c*, shortened from בָּל by Makkeph § 43. כָּנָף I. 2, root כָּנָה, hence a covering, a *wing*, fem. as double organs usually are § 197. *a*, occurs in the dual § 203. 1, and plur. in וְיָ § 217, which is used in a different sense § 203. *a*, expresses the quality of the preceding construct § 254. 6, *fowl of wing*, i. e. *winged fowl*.

22. וְיָבִיחָה Piel fut. of יָבַח Gutt. verb § 116. 4, § 121. 1, with Vav conv. § 99. 3. *a*, no Daghash lene in ב since the preceding Sh'va is vocal § 25, primarily to *kneel*, thence to *bless*. לֵאמֹר prep. with Tserē § 231. 3. *a*, so as to say, i. e. *in saying*. קָרָה וְקָרָה Kal imper. of קָרָה, קָרָה § 169. 1. קָרָה Kal apoc. fut. § 171. 1, Hhirik short though accented § 19. 1, subject emphatically prefixed.

24. מִזְנֵה see ver. 12, לֵאמֹר 3 fem. sing. suffix § 72, § 220. 1, Mappik § 26. בְּהֵמָה I. 2, with fem. ending, root בָּהַם to *be dumb*, applied chiefly to the larger quadrupeds, and especially to the domestic animals, *beast, cattle*, const. בְּהֵמָה, plur. בְּהֵמָה, const. בְּהֵמָה. רֶמֶשׁ I. 1, collective § 201. 1. וְהַיְיָרִיתִי construct of וְהָיָה, I. § 186. *c*, with fem. ending § 207. 2, from יָרָה root יָרָה to *live*, hence *living thing, beast*, with *i* paragodic § 218. The article is constantly omitted from וְהָיָרִיתִי when preceded by this archaic or poetic form, perhaps by § 247, though when the ordinary form is used, the phrase is וְהָיָה הָאָרֶץ, see ver. 25, *beasts of the earth*, i. e. *wild beasts*. Methēgh § 45. 2. Daghash forte omitted, and no Daghash lene in ה § 25.

25. הָאָרֶץ I. 2, with fem. ending, root אָרָם to *be red*, hence *the ground*, so called from the colour of the soil.

26. נִשְׁעָנָה Kal fut. of נָשַׁע § 109, § 168, 1 pers. plural, which is not to be explained as a royal style of speech, nor as associating the angels with God, for they took no part in man's creation, nor a plural of majesty which has no application to verbs, but as one of those indications of the plurality in unity in the divine Being which are repeatedly met with in the Old Testament, and which must be regarded as foreshadowings of the doctrine of the Trinity § 275. 3. *a*. The future tense expresses the divine determination, *we will make* § 263. 1, or, as the paragodic future rarely has a distinct form in הָ verbs § 172. 3, and may therefore be regarded as included under the simple future, it may have the cohortative sense, *let us make*. אָדָם generic name *man*, has no construct or plural § 201. 1. מִצֵּלָה from צָלָה I. 1, § 183, root צָלָה to *be dark*, hence *shadow*, and, as this resembles the object by which it is cast, *image*, with 1 plur. suf. § 220. 1, § 221. 5, and prep. בַּ in § 231. 1, the model being conceived of as enclosing the copy, every line of which is

directed by and drawn *in* the corresponding line of the former. כְּדִמִּיתוּנִי, I. 1, with fem. ending § 184. *b*, § 198. *a* (4), from לִּה root הִדָּה to be like, hence *likeness*, not here distinguishable in its sense from the preceding word, to which it is added for the sake of emphasis, comp. § 280. 3. *a*. That there is no special significance in the change of prepositions appears from their being reversed in the same phrase, 5 : 3. הִדָּה from הִדָּה § 169. 1, plural because referring to the collective אֲנִי § 275. 2, followed by ב which indicates the territory *in* which the dominion is exercised. בְּרִגְלָה prep. § 231. 2, const. § 214. 1, § 216. 1, of the fem. collective noun הִדָּה § 198, I. 2, § 185. *d*, from root הִדָּה to increase, hence *fish*, from their rapid multiplication.

27. אִתִּי might be taken distributively in the sense of the plural § 275. 6, but more probably the singular pronoun contains an allusion to the fact that Adam was first created alone, 2 : 20. : אִתִּי pronoun referring to both genders put in the masculine § 276. 3.

28. וַיֹּאמֶר אֵלָיו followed by לְ or אֵל is to *speak to*, more rarely to *speak of* or *in reference to*. וְכִבְבֶּשְׁהָ conjunction § 234, Kal imper. of כִּבַּשׁ § 84. 4, and pronominal suffix § 101 ; ו written defectively § 11. 1. *a*, § 14.

29. נָתַתִּי from נָתַן § 130. 1, *I have given* for *I hereby give*, in conformity with a purpose already formed § 262. 1. *b*. -לְ-אֶת § 270. *c*. הָיָה § 245. 2. אֲשֶׁר-בָּי § 74, § 285. 1. הָיָה singular referring formally to the nearest collective subject § 276. 1, or taken distributively § 275. 6, with לְ be to you, i. e. you shall have it, be *for* food, i. e. answer for, become.

30. אֶת-כָּל-אֲשֶׁר-יִצְבֹּק const. of designation § 254. 3, *greenness of herb*, i. e. *green herb*.

31. עָשָׂה past in relation to another past, i. e. pluperfect § 262. 1. עָשָׂה primarily a noun, *might*, then with an adverbial sense, *mightily*, *very* § 235. 3 (1), follows the word which it qualifies § 274. 1. הָיָה article omitted before the noun § 249. 1. *c*.

CHAPTER II.

1. וַיִּבְרָא Pual fut. of בָּרָא § 169. 1, 3 m. pl. with a compound subject § 276. 1, Daghesh forte omitted from ו, Sh'va remaining vocal § 25, § 99. 3. וַיִּבְרָא I. 2, § 185. 1, m. and f., pl. in וִי § 200. *a*, from בָּרָא to go forth to war, masc. pl. suf. referring to nouns of different gender § 276. 3. The phrase 'host of heaven' occurs repeatedly both of celestial beings 1 Kin. 22 : 19 and celestial bodies Deut. 4 : 19. The host of the earth, an expression occurring only in this one passage

prior to the derangement of the fall, denotes its inhabitants and all that it contains. They are called 'a host' from their vast numbers and orderly array, and possibly also because they are under God's command and fighting against the kingdom of evil.

2. *ended*, i. e. by discontinuing, not by performing the concluding portion, so that there is no need either of supposing that part of the work of creation was performed on the seventh day, or of changing 'seventh' to 'sixth' to evade the fancied difficulty. *ordinal* number § 227. 1, its position and agreement § 251. 1, § 249. 1. *from* *III.*, root *to send*, hence a service upon which one is sent, *work*, in const. § 214. 1. *b*, with suf. § 221. 2. *a*. *in the* sense of the pluperfect § 262. 1.

3. *blessed*, i. e. conferred upon it special honour and distinction, and made it fruitful of blessing. the article omitted from the noun in a definite phrase § 249. 1. *c*, or else the noun is in the construct before its adjective § 252. 2, § 254. 6. *b*. Comp. *Ezr. 7 : 8*. *sanctified*, i. e. made sacred, set apart to a sacred use. The natural interpretation of the language is that this was done at the time of creation, and not ages afterwards at the giving of the law upon Sinai. This too agrees with the traces of weeks, *Gen. 7 : 4, 8 : 10, 17 : 12, 50 : 10*, and the sacredness of the number seven in the patriarchal age, *Gen. 21 : 28* etc., as well as among several ancient nations, with the observance of the Sabbath in Israel before they came to Sinai, *Ex. 16 : 23*, etc. and with the exhortation in the fourth commandment to *remember* the Sabbath day as though it were an institution with which they were already acquainted and not then introduced for the first time. *sign of definite object* with suf. § 238. 2, § 270. *created so as to make*, i. e. created not in its elements only, but so as to give it its completed form and full accomplishment, or the first verb may qualify the second § 269. *a*, *made in a creative manner*, or by creation.

4. *demonstrative* § 73. 1, predicate § 259. 2, referring either to what precedes, *Gen. 10 : 5, 20, 31, 32*, or to what follows, *Gen. 10 : 1*. This verse may be regarded as a formal conclusion of the foregoing narrative of the creation, *these are the generations*, i. e. such was the origin of the heavens and the earth. But it seems better to adopt the Jewish division of the text, and make it the heading of the ensuing section, *2 : 4—4 : 26*; for (1) A like phrase occurs eleven times in Genesis, and invariably as the heading of successive portions of the book, e. g. *5 : 1, 6 : 9, 10 : 1* etc. (2) These titles in every other instance introduce an account, not of the ancestry of the persons named in them, but of their descendants and family history; hence *the generations* III. f. pl.

const. from $\sqrt{\text{ב}}$ root $\sqrt{\text{נ}}$ *to bring forth* § 190. *b*) of the heavens and the earth record not how they came into being, but the origin and history of man who sprang from them or was formed out of them. In strictness indeed it was from the earth alone that man was made, but the heavens and the earth form one whole, the common theatre of the history now to be unfolded. For that reason the creation of both was described together, 1 : 1 etc. and now follow their *generations* or the further developments upon the scene thus prepared. This first stage of human history embraces a more minute account of the creation and original state of man, 2 : 4—25, as preliminary to ch. 3, the fall, the sequel of which is ch. 4, the sundering of the race into two opposite branches, and the initiation of the struggle foreshadowed, 3 : 15, between the seed of the woman and the seed of the serpent.

$\sqrt{\text{ב}}$ $\sqrt{\text{נ}}$ prep. $\sqrt{\text{ב}}$ with Niph. inf. const. of $\sqrt{\text{ב}}$ § 267. *b*, and 3 m. pl. suf. § 106. *a*, § 276. 3, here representing the subject § 102. 3, *in their being created*, i. e. when they were created. The marginal note is $\sqrt{\text{ז}}$ $\sqrt{\text{ז}}$ (fem. of the Chaldee adj. $\sqrt{\text{ז}}$ § 196. *d*) *small He* § 4. *a*, which the Rabbins explain as a mystic reference to the future diminishing and passing away of the material creation; or as suggestive of the anagram $\sqrt{\text{א}}$ $\sqrt{\text{ב}}$ $\sqrt{\text{ג}}$ $\sqrt{\text{ד}}$ $\sqrt{\text{ה}}$ $\sqrt{\text{ו}}$ $\sqrt{\text{ז}}$ $\sqrt{\text{ח}}$ $\sqrt{\text{ט}}$ $\sqrt{\text{י}}$ $\sqrt{\text{כ}}$ $\sqrt{\text{ל}}$ $\sqrt{\text{מ}}$ $\sqrt{\text{נ}}$ $\sqrt{\text{ס}}$ $\sqrt{\text{ע}}$ $\sqrt{\text{פ}}$ $\sqrt{\text{צ}}$ $\sqrt{\text{ק}}$ $\sqrt{\text{ר}}$ $\sqrt{\text{ש}}$ $\sqrt{\text{ת}}$ in *Abraham*, for whom, together with his seed, the universe was created, and which some critics have doubtfully conjectured to indicate a reading with $\sqrt{\text{ה}}$ omitted § 91. *b*. $\sqrt{\text{ב}}$ $\sqrt{\text{נ}}$ in the day indefinitely for *at the time of*, Lev. 14 : 57, 2 Sam. 23 : 20; there is no implication, as some have imagined, at variance with ch. 1, that the creation occupied but one day. This may be parallel to and explanatory of the preceding $\sqrt{\text{א}}$ $\sqrt{\text{ב}}$ $\sqrt{\text{ג}}$ $\sqrt{\text{ד}}$ $\sqrt{\text{ה}}$ $\sqrt{\text{ו}}$ $\sqrt{\text{ז}}$ $\sqrt{\text{ח}}$ $\sqrt{\text{ט}}$ $\sqrt{\text{י}}$ $\sqrt{\text{כ}}$ $\sqrt{\text{ל}}$ $\sqrt{\text{מ}}$ $\sqrt{\text{נ}}$ $\sqrt{\text{ס}}$ $\sqrt{\text{ע}}$ $\sqrt{\text{פ}}$ $\sqrt{\text{צ}}$ $\sqrt{\text{ק}}$ $\sqrt{\text{ר}}$ $\sqrt{\text{ש}}$ $\sqrt{\text{ת}}$, comp. Num. 3 : 1, or it may be the beginning of a new sentence which is continued in ver. 5, comp. 5 : 1. $\sqrt{\text{א}}$ $\sqrt{\text{ב}}$ $\sqrt{\text{ג}}$ $\sqrt{\text{ד}}$ $\sqrt{\text{ה}}$ $\sqrt{\text{ו}}$ $\sqrt{\text{ז}}$ $\sqrt{\text{ח}}$ $\sqrt{\text{ט}}$ $\sqrt{\text{י}}$ $\sqrt{\text{כ}}$ $\sqrt{\text{ל}}$ $\sqrt{\text{מ}}$ $\sqrt{\text{נ}}$ $\sqrt{\text{ס}}$ $\sqrt{\text{ע}}$ $\sqrt{\text{פ}}$ $\sqrt{\text{צ}}$ $\sqrt{\text{ק}}$ $\sqrt{\text{ר}}$ $\sqrt{\text{ש}}$ $\sqrt{\text{ת}}$ const. before its subject $\sqrt{\text{א}}$ $\sqrt{\text{ב}}$ $\sqrt{\text{ג}}$ $\sqrt{\text{ד}}$ $\sqrt{\text{ה}}$ $\sqrt{\text{ו}}$ $\sqrt{\text{ז}}$ $\sqrt{\text{ח}}$ $\sqrt{\text{ט}}$ $\sqrt{\text{י}}$ $\sqrt{\text{כ}}$ $\sqrt{\text{ל}}$ $\sqrt{\text{מ}}$ $\sqrt{\text{נ}}$ $\sqrt{\text{ס}}$ $\sqrt{\text{ע}}$ $\sqrt{\text{פ}}$ $\sqrt{\text{צ}}$ $\sqrt{\text{ק}}$ $\sqrt{\text{ר}}$ $\sqrt{\text{ש}}$ $\sqrt{\text{ת}}$ as its object § 254. 9. *b*. $\sqrt{\text{א}}$ $\sqrt{\text{ב}}$ $\sqrt{\text{ג}}$ $\sqrt{\text{ד}}$ $\sqrt{\text{ה}}$ $\sqrt{\text{ו}}$ $\sqrt{\text{ז}}$ $\sqrt{\text{ח}}$ $\sqrt{\text{ט}}$ $\sqrt{\text{י}}$ $\sqrt{\text{כ}}$ $\sqrt{\text{ל}}$ $\sqrt{\text{מ}}$ $\sqrt{\text{נ}}$ $\sqrt{\text{ס}}$ $\sqrt{\text{ע}}$ $\sqrt{\text{פ}}$ $\sqrt{\text{צ}}$ $\sqrt{\text{ק}}$ $\sqrt{\text{ר}}$ $\sqrt{\text{ש}}$ $\sqrt{\text{ת}}$ *Jehovah* III. § 192. 1, with the vowels of $\sqrt{\text{א}}$ $\sqrt{\text{ב}}$ $\sqrt{\text{ג}}$ $\sqrt{\text{ד}}$ $\sqrt{\text{ה}}$ $\sqrt{\text{ו}}$ $\sqrt{\text{ז}}$ $\sqrt{\text{ח}}$ $\sqrt{\text{ט}}$ $\sqrt{\text{י}}$ $\sqrt{\text{כ}}$ $\sqrt{\text{ל}}$ $\sqrt{\text{מ}}$ $\sqrt{\text{נ}}$ $\sqrt{\text{ס}}$ $\sqrt{\text{ע}}$ $\sqrt{\text{פ}}$ $\sqrt{\text{צ}}$ $\sqrt{\text{ק}}$ $\sqrt{\text{ר}}$ $\sqrt{\text{ש}}$ $\sqrt{\text{ת}}$ *Lord* § 47, from the root $\sqrt{\text{א}}$ $\sqrt{\text{ב}}$ $\sqrt{\text{ג}}$ $\sqrt{\text{ד}}$ $\sqrt{\text{ה}}$ $\sqrt{\text{ו}}$ $\sqrt{\text{ז}}$ $\sqrt{\text{ח}}$ $\sqrt{\text{ט}}$ $\sqrt{\text{י}}$ $\sqrt{\text{כ}}$ $\sqrt{\text{ל}}$ $\sqrt{\text{מ}}$ $\sqrt{\text{נ}}$ $\sqrt{\text{ס}}$ $\sqrt{\text{ע}}$ $\sqrt{\text{פ}}$ $\sqrt{\text{צ}}$ $\sqrt{\text{ק}}$ $\sqrt{\text{ר}}$ $\sqrt{\text{ש}}$ $\sqrt{\text{ת}}$ = $\sqrt{\text{א}}$ $\sqrt{\text{ב}}$ $\sqrt{\text{ג}}$ $\sqrt{\text{ד}}$ $\sqrt{\text{ה}}$ $\sqrt{\text{ו}}$ $\sqrt{\text{ז}}$ $\sqrt{\text{ח}}$ $\sqrt{\text{ט}}$ $\sqrt{\text{י}}$ $\sqrt{\text{כ}}$ $\sqrt{\text{ל}}$ $\sqrt{\text{מ}}$ $\sqrt{\text{נ}}$ $\sqrt{\text{ס}}$ $\sqrt{\text{ע}}$ $\sqrt{\text{פ}}$ $\sqrt{\text{צ}}$ $\sqrt{\text{ק}}$ $\sqrt{\text{ר}}$ $\sqrt{\text{ש}}$ $\sqrt{\text{ת}}$ *to be*, denoting not a future quality, *he who will become*, i. e. will unfold or reveal himself hereafter, or *he who will be*, i. e. who is to come, but, as proper names so formed invariably do, a permanent essential characteristic, *he who is*, who has existence in its fullest and highest sense, the self-existent and hence eternal and unchangeable, paraphrased Rev. 1 : 4, 8, 'which is and which was and which is to come,' whence the conclusion has sometimes been erroneously drawn that $\sqrt{\text{א}}$ $\sqrt{\text{ב}}$ $\sqrt{\text{ג}}$ $\sqrt{\text{ד}}$ $\sqrt{\text{ה}}$ $\sqrt{\text{ו}}$ $\sqrt{\text{ז}}$ $\sqrt{\text{ח}}$ $\sqrt{\text{ט}}$ $\sqrt{\text{י}}$ $\sqrt{\text{כ}}$ $\sqrt{\text{ל}}$ $\sqrt{\text{מ}}$ $\sqrt{\text{נ}}$ $\sqrt{\text{ס}}$ $\sqrt{\text{ע}}$ $\sqrt{\text{פ}}$ $\sqrt{\text{צ}}$ $\sqrt{\text{ק}}$ $\sqrt{\text{ר}}$ $\sqrt{\text{ש}}$ $\sqrt{\text{ת}}$ is compounded of the future $\sqrt{\text{א}}$ $\sqrt{\text{ב}}$ $\sqrt{\text{ג}}$ $\sqrt{\text{ד}}$ $\sqrt{\text{ה}}$ $\sqrt{\text{ו}}$ $\sqrt{\text{ז}}$ $\sqrt{\text{ח}}$ $\sqrt{\text{ט}}$ $\sqrt{\text{י}}$ $\sqrt{\text{כ}}$ $\sqrt{\text{ל}}$ $\sqrt{\text{מ}}$ $\sqrt{\text{נ}}$ $\sqrt{\text{ס}}$ $\sqrt{\text{ע}}$ $\sqrt{\text{פ}}$ $\sqrt{\text{צ}}$ $\sqrt{\text{ק}}$ $\sqrt{\text{ר}}$ $\sqrt{\text{ש}}$ $\sqrt{\text{ת}}$, the participle $\sqrt{\text{א}}$ $\sqrt{\text{ב}}$ $\sqrt{\text{ג}}$ $\sqrt{\text{ד}}$ $\sqrt{\text{ה}}$ $\sqrt{\text{ו}}$ $\sqrt{\text{ז}}$ $\sqrt{\text{ח}}$ $\sqrt{\text{ט}}$ $\sqrt{\text{י}}$ $\sqrt{\text{כ}}$ $\sqrt{\text{ל}}$ $\sqrt{\text{מ}}$ $\sqrt{\text{נ}}$ $\sqrt{\text{ס}}$ $\sqrt{\text{ע}}$ $\sqrt{\text{פ}}$ $\sqrt{\text{צ}}$ $\sqrt{\text{ק}}$ $\sqrt{\text{ר}}$ $\sqrt{\text{ש}}$ $\sqrt{\text{ת}}$ and the preterite $\sqrt{\text{א}}$ $\sqrt{\text{ב}}$ $\sqrt{\text{ג}}$ $\sqrt{\text{ד}}$ $\sqrt{\text{ה}}$ $\sqrt{\text{ו}}$ $\sqrt{\text{ז}}$ $\sqrt{\text{ח}}$ $\sqrt{\text{ט}}$ $\sqrt{\text{י}}$ $\sqrt{\text{כ}}$ $\sqrt{\text{ל}}$ $\sqrt{\text{מ}}$ $\sqrt{\text{נ}}$ $\sqrt{\text{ס}}$ $\sqrt{\text{ע}}$ $\sqrt{\text{פ}}$ $\sqrt{\text{צ}}$ $\sqrt{\text{ק}}$ $\sqrt{\text{ר}}$ $\sqrt{\text{ש}}$ $\sqrt{\text{ת}}$. Hitherto God has been called exclusively $\sqrt{\text{א}}$ $\sqrt{\text{ב}}$ $\sqrt{\text{ג}}$ $\sqrt{\text{ד}}$ $\sqrt{\text{ה}}$ $\sqrt{\text{ו}}$ $\sqrt{\text{ז}}$ $\sqrt{\text{ח}}$ $\sqrt{\text{ט}}$ $\sqrt{\text{י}}$ $\sqrt{\text{כ}}$ $\sqrt{\text{ל}}$ $\sqrt{\text{מ}}$ $\sqrt{\text{נ}}$ $\sqrt{\text{ס}}$ $\sqrt{\text{ע}}$ $\sqrt{\text{פ}}$ $\sqrt{\text{צ}}$ $\sqrt{\text{ק}}$ $\sqrt{\text{ר}}$ $\sqrt{\text{ש}}$ $\sqrt{\text{ת}}$; from this verse to the end of ch. 3 he is prevailingly called $\sqrt{\text{א}}$ $\sqrt{\text{ב}}$ $\sqrt{\text{ג}}$ $\sqrt{\text{ד}}$ $\sqrt{\text{ה}}$ $\sqrt{\text{ו}}$ $\sqrt{\text{ז}}$ $\sqrt{\text{ח}}$ $\sqrt{\text{ט}}$ $\sqrt{\text{י}}$ $\sqrt{\text{כ}}$ $\sqrt{\text{ל}}$ $\sqrt{\text{מ}}$ $\sqrt{\text{נ}}$ $\sqrt{\text{ס}}$ $\sqrt{\text{ע}}$ $\sqrt{\text{פ}}$ $\sqrt{\text{צ}}$ $\sqrt{\text{ק}}$ $\sqrt{\text{ר}}$ $\sqrt{\text{ש}}$ $\sqrt{\text{ת}}$, and in ch. 4 $\sqrt{\text{א}}$ $\sqrt{\text{ב}}$ $\sqrt{\text{ג}}$ $\sqrt{\text{ד}}$ $\sqrt{\text{ה}}$ $\sqrt{\text{ו}}$ $\sqrt{\text{ז}}$ $\sqrt{\text{ח}}$ $\sqrt{\text{ט}}$ $\sqrt{\text{י}}$ $\sqrt{\text{כ}}$ $\sqrt{\text{ל}}$ $\sqrt{\text{מ}}$ $\sqrt{\text{נ}}$ $\sqrt{\text{ס}}$ $\sqrt{\text{ע}}$ $\sqrt{\text{פ}}$ $\sqrt{\text{צ}}$ $\sqrt{\text{ק}}$ $\sqrt{\text{ר}}$ $\sqrt{\text{ש}}$ $\sqrt{\text{ת}}$. This interchange, which is too remarkable to be accidental, and which though less conspicuous is yet perceptible in the rest of Genesis, gave

rise to the critical hypothesis that the sections using different divine names have proceeded from different authors, one being distinguished by his preference for אלהים and the other by his preference for יהוה . But this hypothesis, notwithstanding the ingenuity with which it has been constructed, fails to account for the very unusual combination אלהים יהוה , which is found in but one other passage in the Pentateuch, Ex. 9 : 30, and but rarely in the rest of the Bible, and also for the frequent occurrence of one divine name in the midst of a section characterized mainly by the other. This shows that the phenomenon in question has not arisen from an unconscious peculiarity of style in different writers, but is due to the intelligent selection of the appropriate word as determined by the thought and the connection. Although these names are in a multitude of cases used indiscriminately, as 'God' and 'Lord' are in English, and it would be vain to seek a reason in every case why one is employed rather than the other, there is a real distinction between them, which is sometimes observed. Thus in the opening chapters of Genesis אלהים , which is the more general name of God, is employed in the account of the creation; but in that of the fall, with its promise of redemption, from which all the subsequent revelations of mercy are unfolded, the covenant name יהוה is used, which specially belongs to him as the God of revelation and of grace. In the first step of the transition from one to the other both names are combined to indicate their identity; יהוה is no other than אלהים , the God of the covenant is the same with the God of creation. The exceptional use of אלהים in 3 : 1. 3. 5 is because the serpent is either speaking or addressed, where the covenant name of God would be as inappropriate as in language uttered by idolatrous Gentiles or directed to them, Jud. 3 : 20, comp. ver. 28, 1 Sam. 4 : 7. 8, 30 : 15, 1 Kin. 20 : 23, comp. ver. 28. Again, in 4 : 25 Eve speaks of אלהים because she has respect to God as working in nature, whereas in 4 : 1 it is יהוה , who had granted her a pledge of the promised redemption.

אֶרֶץ וְשָׁמַיִם *earth*, named before *heaven*, as in but one other passage, Ps. 148 : 13, as some suppose, to indicate the order of their formation, 1 : 9—19, the earth on the third day and the heavenly bodies on the fourth; but more probably because the earth was chiefly concerned in the following narration. This inversion of the accustomed order imparts to the expression a sort of poetic character, whence the omission of the article § 247.

5. $\text{וְיָבֹלְוּ שָׁמַיִם}$. Three constructions are possible: (1) שָׁמַיִם may be the object of וְיָבֹלְוּ in ver. 4, comp. Ex. 12 : 34; so the LXX, Vulg. and Eng. Ver. (2) It may be the subject of וְיָבֹלְוּ and the beginning of a new

sentence, and no § 256. *c*, *shrub of the field was yet in the earth*, comp. 1 Sam. 3 : 3. 7. (3) The sentence may begin with *בַּיּוֹם* and *וְ* simply form the connection with this statement of time § 287. 3, comp. Gen. 19 : 4, *in the day etc. then no shrub etc.* This last construction seems to be the best. *הָאֲדָמָה* I. 2, from an obsolete *אָדָם* root § 185. *d*; its repeated occurrence in ch. 2 and 3, and that even in combinations in which *אֲדָמָה* is found in ch. 1, e. g. *הָיָה הָאֲדָמָה* 2 : 19. 20, 3 : 1. 14, has been perverted into an argument for diversity of authorship. The simple explanation is that *אֲדָמָה* denotes *earth* in contrast with *heaven*, and *land* in contrast with *water*. But throughout this section there is a tacit opposition between the *garden*, or the space enclosed for man's primeval habitation, and the open space without, or the *field*. *אֲדָמָה* followed by the future referring to past time § 263. 1. *b*, accent Y'thibh § 30. 2. *בִּי* because assigns a double reason for the non-existence of vegetation at the time spoken of, the lack of rain to prepare the ground for its production, as well as of man for whose use it was designed. The period referred to is before the creation of plants and trees upon the third day, or, in the judgment of others, a vegetation suited to the wants of terrestrial animals may first have been brought into being on the sixth day, prior to their creation and that of man. It is next stated how these two requisites were supplied, in ver. 6 rain, in ver. 7 man. Every thing to the end of this chapter is in the strictest sense preliminary to the history of the fall. Details necessary to acquaint us with the situation, vs. 5-17, and the actors, vs. 18-25, which, though falling within the period covered by chap. 1, would have been unsuited to its majesty and would have marred its symmetry, were reserved for this place. *הָיָה* in the sense of the pluperfect § 262. 1. *אֲדָמָה* § 236, in the absolute state § 258. *b*.

6. *וְ* conj. *וְ*, not adversative *but*, as though it introduced a substitute for the missing rain, but copulative *and*, proceeding to show how it was actually supplied § 287. 1 ; *אֲדָמָה* I. 2, from an obsolete *אָדָם* root § 186. *c*, *vapour*, which rising from the earth was condensed into rain and watered the ground. *וְ* guttural § 109, and *אֲדָמָה* verb § 168, future denoting repetition § 263. 4 ; the following pret. with Vav conv. *וְהָיָה* § 100. 1, has a like sense § 265.

7. *וְ* from *אֲדָמָה* verb § 144. 2, with a double object § 273. 3. Vav conv. draws back the accent and changes Pattahh to Seghol § 147. 5 ; the postpositive accent § 30. 1 is repeated in some editions. In 1 : 27, where the immediate exercise of divine power in the creation of man was to be made prominent, *אֲדָמָה* was employed ; here the thought is directed to the material of which he was made, and the proper word is *אֲדָמָה* to form, used of a potter moulding vessels of clay. *אֲדָמָה* § 129. 1,

and שׁ guttural § 123. 1. נָשָׁם prep. and noun נָשָׁם I. 1. § 184. *b* (נָשָׁם and נָשָׁם roots) by contraction for נָשָׁם § 54. 2 from נָשָׁם *to breathe*, hence *breather*, *nose*, here in the dual *nostrils*, with Daghesh-forte § 207. 2, and 3 m. s. suf. § 220. 2. נָשָׁם I. with fem. ending § 198. *a* (2), const. before its quality § 254. 6, which is expressed by the abstract נָשָׁם = נָשָׁם) *life* § 201. 1. *a*. לְ... נָשָׁם *was to or unto*, the preposition implying a change of state or condition, hence *became*, see 1 : 14. 29.

8. נָשָׁם, נָשָׁם § 129. 1 and שׁ guttural § 123. 1. It has been charged that ch. 2 contradicts ch. 1 in making the creation of man prior to that of plants. But (1) the plants and trees here spoken of are those of the garden of Eden, not those of the earth generally. (2) The priority accorded to man, even as respects this garden, lies in the order of thought rather than in the succession of time. To prepare the way for an account of the garden of Eden, the writer, ver. 5, reverts to the time when there were yet no plants in the earth. As these, and especially the trees of Eden, which he has chiefly in mind, were for the sake of man, he speaks, ver. 7, of his creation, then, ver. 8, of planting the garden and putting man in it, then, ver. 9, in order to reach the idea that it was not only an abode but a place of trial, of the trees which were made to grow there, and finally, ver. 15, of man's being placed there to dress and to keep it. That this narration, though linked throughout by futures with Vav conversive, does not aim at strict chronological succession, is obvious, since the act of placing man in the garden could not both have preceded and followed the production of the trees. And if the succession is that of the association of ideas rather than of chronology, then the circumstance that the formation of man is named before the planting of the garden, does not prove that it preceded it in actual fact. It is indeed much more natural to assume that the contrary was the real order of occurrence. נָשָׁם I. § 186. *c*, from נָשָׁם root נָשָׁם *to protect*, hence a place protected, securely fenced about, *a garden*. נָשָׁם this orthography is appropriated exclusively to Eden, the abode of our first parents. The Eden of later times, 2 Kin. 19 : 12, is נָשָׁם. נָשָׁם. As the Hebrews estimated direction by measuring from the object spoken of and not toward it, as we are accustomed to do, see on נָשָׁם 1 : 7, their *from east* is equivalent to our *eastward*, i. e. from the rest of the land of Eden, and consequently in the eastern part of the land. נָשָׁם, נָשָׁם verb § 153. 5. As נָשָׁם also has a temporal sense, *antiquity*, this verse gave rise to the legend that paradise was older than the world, 2 Esdras 3 : 6.

9. נָשָׁם Vav conv. compresses Hhirik in Hiph. fut. to Tsere § 99. 3, which in שׁ gutt. verbs becomes Pattahh § 123. 2, § 126. 1. נָשָׁם with simple Sh'va § 112. 5, the participle expressing not only a constant

experience but a permanent quality, not merely *desired* but *desirable* § 266. 1. רָאָה לֵב III. § 190, from רָאָה to see, hence that which is seen § 191. 5, as to appearance. לֵב אָכַל III. from אָכַל to eat, for food. וְהָיָה as this is often a collective, some have been of opinion that there was not only one but many trees of life and trees of knowledge; the pronoun referring to the latter, however, is always in the singular, ver. 17, 3 : 3, etc. The article is prefixed to the following word $\text{הָיָה$ § 246. 3, § 256, to render וְהָיָה definite. For the same reason $\text{הָיָה$ Kal const. inf. of הָיָה § 144. 3, § 148. 2, and הָיָה gutt. verb § 123, receives the article contrary to the general rule § 245. 5. *b*, comp. 1 Kin. 10 : 19. : $\text{וְהָיָה$ are the direct object of the verb, *the tree of knowing good and evil*. The rhetorical character of the accents is exemplified in the pause made upon the name of this fatal tree and the deliberate manner in which it is to be pronounced, וְהָיָה though in the close connection of the construct state having Zakeph Gadhol, and $\text{הָיָה$ having Tiphkha.

10. וְהָיָה I. 2. from וָהָר to flow, subject preceding the verb in a descriptive clause, see on וָהָר 1 : 2. וְהָיָה time of participle § 266. 3. $\text{וְהָיָה$ לֵב § 168, prep. expressing the design or the result, *in order to* or *so as to*. וְהָיָה fut. because consequent to the preceding; the river waters the garden and *will be divided*, i. e. is afterwards divided § 263. 5. *a*. וְהָיָה pret. with Vav conv. assimilated in sense to preceding future § 265, with וְהָיָה *be unto*, i. e. *become*, ver. 7. וְהָיָה cardinal § 223. 1, peculiarity of form § 223. 2, and construction § 250. 2, § 251. : וְהָיָה I. 1. § 207. 1. *f*.

11. וְהָיָה I. 2. abbreviated from obsolete וְהָיָה root § 185. *d*. וְהָיָה the one, where we would use the ordinal number, because in a series or enumeration *the first* is counted *one*. וְהָיָה IV. § 193, from וָהָר to overflow, like most other objects in antediluvian geography of doubtful if not impossible identification. וְהָיָה the one compassing § 259. *b*, not necessarily making a complete circuit of the land, but *going around* one side of it, or *going about* tortuously through it. וְהָיָה I. 2. with fem. ending, perhaps from וָהָר sand (root וָהָר to whirl about), *the sandy region*, *Havilah*, with the article on account of its original appellative sense § 246. 1. *a*. וְהָיָה § 74. וְהָיָה the well known metal *gold* § 245. 5 (see note *c*); for the same reason in ver. 12 וְהָיָה § 195. 1 and : וְהָיָה .

12. וְהָיָה § 16. 3. *b*, § 234. *a*. וְהָיָה remote demonstrative § 71. *a* (3), § 73. 3, § 47, with the article § 249. 2. וְהָיָה predicate follows the subject in a descriptive sentence § 259. *a*.

13. וְהָיָה IV. from וָהָר to burst forth. : וְהָיָה the land of Cush, the region settled by the descendants of Cush, the son of Ham, Gen. 10 : 6,

though it is uncertain which portion of that vast territory is here designated by this name.

14. לְתִּיגְרִיִּם notwithstanding its seeming diversity is really a modification of the name *Tigris* by interchanging smooth and middle mutes and liquids ($\text{dhl} = \text{tgr}$) and prefixing a guttural. מִן־מִזְרָח § 208. 2. *a*, either *east of*, when אַשּׁוּרִי *Assyria* must be restricted to Mesopotamia, or *in front of*, i. e. between the region where Moses was and Assyria, which will then denote the empire so called exclusive of Mesopotamia. מִן־מִזְרָח may be used adverbially or may be the direct object of $\text{הָיָה$ § 271. 2. $\text{וְהָיָה$ copula § 258. 2. הַיַּרְדֵּן *Euphrates*, which was too familiar to need further description.

15. וַיִּשְׁלַח § 132. 2. וַיִּשְׁלַח from שָׁלַח § 160. 1, with 3 m. s. suf. § 101. 2. $\text{לְעֵבֶרֶתָּהּ וּלְצִדְדֶּיהָ}$ Kal inf. const. with suf. § 101. 3, no Daghesh lene in ר § 22. *a* (1), both the positive and the negative side of his task.

16. וַיֹּצֵא Piel fut. of צָוָה § 171. 1, here followed by עָלָיו , because the command is regarded as something laid *upon* the man, elsewhere occasionally by אֵל or לְ before the person *to* whom it is directed: more frequently the person commanded is, as in English, the direct object of the verb. The language of the command is introduced by כֵּן אָמַר *so as to say*. אֲנִי § 87, § 282. $\text{וְהָיָה$ § 110. 3, § 111. 2. *a*, the future permissive § 263. 1.

17. וַיִּשְׁלַח , *and* stands, even in adversative clauses, where our idiom requires *but* § 287. 1. וַיִּשְׁלַח § 233 (see note *a*) repeats for greater clearness the idea of וַיִּשְׁלַח § 281. כִּי *for* assigns the reason. וַיִּשְׁלַח § 106. *a*, no Daghesh lene § 22. *a* (6). וַיִּשְׁלַח § 153, emphatic infin. § 282; the phrase for the penalty of death in the laws of Moses is modelled after this, though as it was to be executed by man it is varied by the substitution of the Hophal for the Kal, e. g. Ex. 19 : 12, וַיִּשְׁלַח *he shall be put to death*.

18. וַיִּשְׁלַח § 177. 1, const. before וַיִּשְׁלַח and subject of sentence § 242. *b*, with a masc. predicate adj. § 275. 1, or as infinitives even when they have a fem. ending regularly take a masc. adj. it may be explained as a substitute for the neuter § 196. *a*. וַיִּשְׁלַח prep. לְ *to*, which when motion is not implied becomes *at* or *in*, as in Lat. *ad*, Gr. *eis*; וַיִּשְׁלַח I. from שָׁרַד root שָׁרַד *to separate* § 186. *c*, with suf. § 221. 6, *in his separation*, i. e. *alone*. $\text{וְ$ Dag. conj. § 24. *a*. $\text{וְ$ abstract for concrete, *help for helper*. $\text{וְ$ his counterpart, corresponding to him, lit. *as over against him*.

19. וַיִּשְׁלַח § 147. 1 and 4, see ver. 7. The alleged discrepancy between this account and ch. 1 in respect to the time and the occasion of creating the inferior animals is purely imaginary. It is not here declared that they were created after man and for the purpose of providing

a help meet for him. To suppose them made for this purpose is to charge God with failure in his first attempts, which the writer surely cannot have intended to do. And the future with Vav conv. does not always imply strict succession of time, see on ver. 8, also Gen. 12 : 1, comp. 11 : 32. Especially where two such verbs are connected as here וַיִּבְרָא . . . וַיִּבְרָא, the progress not infrequently lies wholly in the second, to which the first is in fact, though not in form, subordinate, the phrase being really equivalent to 'he brought the animals which he had formed etc.' So Deut. 31 : 9, 'And Moses wrote this law and delivered it,' can only mean 'he delivered this law which he had written.' וַיִּבְרָא § 160. 3, § 166. 4, object omitted because sufficiently plain from the connection, comp. § 243. 1. לִבְרָאָה § 168. מָה § 75. 1. וַיִּבְרָא fut. relative to a preceding past, *would call* § 263. 1, government see on וַיִּבְרָא 1 : 5. לֵי sing. in distributive sense § 275. 6, masc. § 276. 3. שֵׁנִי in apposition with לֵי § 253. 1. הָאֵל copula, for which our idiom requires the substantive verb *was* § 258. 2.

20. וַיִּבְרָא here a proper noun, and therefore without the article § 246. 1.

21. וַיִּבְרָא § 129. 1, § 99. 3, that which is divinely sent is represented as descending from above. תַּרְדֵּמָה III. § 192. *a*, from רָדַם *to be in a deep sleep* denotes a *deep* and in most instances a supernatural *sleep*. אִמָּה § 223. 1. *a*. : תַּרְדֵּמָה 3 f. s. suf. with ם epenthetic, a form used mostly with verbs § 238. 1. *b*, § 101. 2, § 105. *b*, *under*, then *in place of, instead of*.

22. וַיִּבְרָא § 171. 1. וַיִּבְרָא fem. of אִי § 207. 2 (see note *e*), § 214. 1. *b*, root אָבַח *to be feeble, sickly*, the proper terms for the male and female of the human species, while וָכָר and אִמָּה are common to them with other animals, and are therefore used, 1 : 27, when man is contemplated as the head of the animate creation. וַיִּבְרָא § 153. 1, § 157. 3, § 160. 3.

23. הָאֵל demonstrative § 73. 1. הָאֵל § 245. 3. *b*, from הָאֵל *to beat*, transferred to marking time. אָבַח from אָבַח *to be strong*. אִי § 232, אִי like *vir, arrip*, denotes a *man* as distinguished from a woman, or in the married relation a *husband* as opposed to the wife; אָדָם like *homo, άνθρωπος*, is the generic name embracing both sexes, and is used, particularly with the article, in a collective sense of *mankind*, or individually of *Adam*, the progenitor of the race. When contrasted with each other, אָדָם denotes an *ordinary man*, or one of low rank, while אִי is a *man par excellence*, one distinguished by manly qualities or high position. Both may have the sense of indefinite pronouns, *a man*, i. e. *some one, any one, each*. אִי Methegh § 45. 2, compound Sh'va § 16. 3. *b*, Daghesh forte omitted § 25.

24. The language of Adam continued, or a remark of the writer. על-גלגל upon, or, since the effect rests upon its cause, *because of, on account of so, i. e. therefore.* מקבץ Makkeph § 43, § 88 (3 m.). אחרי § 220. 1. c. נרבע cleave, followed by ב in denoting combination, *in union with*, elsewhere by ל or אחרי to, or in the sense of ardent pursuit by אחרי after.

25. נתינה § 276. 3. שניהם they two § 250. 2. a, not two of them, which would require the insertion of the prep. מן , comp. מנעלתי ver. 21. ערום pl. of ערום § 207. 2. c, by Gesenius derived from ערם , but as this verb has a different sense, it is perhaps better to regard it as a shortened form of עירם IV. from עיר to be naked § 193. c. The marginal note is דגש אחר שורק Daghesh after Shurek, which is here a short vowel § 14. a, § 19. 1. נחשטו § 154. 2, § 96. b, fut. since it follows from the preceding, *were not ashamed in consequence* § 263. 5. a.

CHAPTER III.

1. נחש onomatopoeic root נחש to hiss, article § 245. 3, subject stands first in a descriptive sentence. ערום I. 2, from ערם to be cunning, predicate § 259. 2, superlative § 260. 2 (1). אף כי also that as an exclamation, It is then true *also that God has said!* or as a question, though without the usual sign of interrogation § 284, Is it true *also that* etc.? The accession implied in אף is to whatever would be naturally understood. In addition to everything else *has he also* or *even said?* אף כי , see on אף כי 2:4. לא מכלל might be translated *not from any* § 256. c, as though the tempter purposely exaggerated the rigour of the prohibition; this is the usual sense when כלל is indefinite, but as it is here definite by construction it seems better to read *not from all*, i. e. from a part only, comp. Num. 23:13.

2. נאכל , the future is permissive § 263. 1.

3. אחרי dependent upon אחרי and repeated in אחרי ; not upon אחרי , as the Eng. Ver. might be understood. בן חן § 129. 1, commonly followed by בן (as are also other verbs of sense, e. g. smell, hearing, and sight, though verbs of sight are modified in meaning by this construction, see on 1:4), indicating the intimate conjunction of the sense with its object; or if the prep. be taken in the partitive sense which it likewise has, it will resemble the Greek construction of this same class of verbs with the partitive genitive, 'to touch *in* a thing,' i. e. somewhere within its entire extent as opposed to uniform contact throughout. The verb is also sometimes followed by אחרי to, על unto, על upon, or by the direct object § 272. 2. המקור § 88 (2 and 3 m. pl.), paragogic Nun causing the rejection of Kamets § 157. 3.

4. **לֹא-יֵלֵךְ** emphatic infin. § 282 ; the negative adverb is also rendered prominent by being prefixed to the whole phrase, instead of standing in its customary place between the infinitive and the finite verb.

5. **וַיִּבְרַח** confirmatory, *for*. **וַיִּשְׁמַע** declarative, *that*. **וַיִּבְרַח**, Vav connects with **וַיִּשְׁמַע** § 287. 3, by which the action is referred to the future § 265. **בְּ**, plural verb with dual subject § 278. **וַיִּבְרַח** § 231. 3. *a*. **וַיִּבְרַח** may agree with the preceding noun § 275. 3. *a*, or better perhaps with the subject of the sentence § 276. 3, const. before its object § 254. 9. *b*.

6. **וַיִּבְרַח** § 172. 4. **וַיִּבְרַח** III. *f*. from **וַיִּבְרַח** to *long for*, hence *a desire, delight*. **וַיִּבְרַח**, observe the article. **וַיִּבְרַח** Gesen. to *behold*, others, as Eng. Ver. to *make wise*. **וַיִּבְרַח** § 221. 5. *c*. **וַיִּבְרַח** § 35. 2.

7. **וַיִּבְרַח** IV. root **וַיִּבְרַח** to *be naked* § 193. *c*, see on 2 : 25, *nakednesses*, abst. noun for adj. *naked* § 254. 6. *a*. **וַיִּבְרַח** I. 2, root **וַיִּבְרַח** to *ascend, grow up*. **וַיִּבְרַח** *fig-tree*, from its spreading, root **וַיִּבְרַח** to *extend*. **וַיִּבְרַח**, the simple pronoun used as a reflexive, *for themselves*. **וַיִּבְרַח**, root **וַיִּבְרַח** to *gird*.

8. **וַיִּבְרַח** to *hear*, followed by the direct object or by **וַיִּבְרַח**, see on **וַיִּבְרַח** ver. 3 ; with **וַיִּבְרַח** or **וַיִּבְרַח** it means to *hearken to*. **וַיִּבְרַח** the kindred verb is obsolete in Heb. though in use in Arabic, to *say*, here not *voice* but *sound*, since **וַיִּבְרַח** (to *go for one's self* § 80. 1 (2), hence to *walk about*, comp. Fr. *se promener*) being without the article is a predicate and not a qualifying participle § 259. 2. It was consequently the noise of the walking which was heard, not the voice of God as he was walking. The subject with its predicate is subordinated to **וַיִּבְרַח** comp. 1 Kin. 14 : 6, just as it might be to **וַיִּבְרַח** alone § 273. 4. **וַיִּבְרַח** at (see on **וַיִּבְרַח** 2 : 18) the *wind* or *breeze of the day*, i. e. toward evening. **וַיִּבְרַח** § 276. 1. **וַיִּבְרַח** from the *face* or *presence of*, generally used before persons as **וַיִּבְרַח** before things.

9. **וַיִּבְרַח** § 236. 3, § 104. *b*, § 105. *b*.

10. **וַיִּבְרַח**, object emphatically prefixed § 270. *a*. **וַיִּבְרַח**, Niphal reflexive § 77. 2.

11. **וַיִּבְרַח** § 75. 1. **וַיִּבְרַח** § 129. 1, properly signifies 'to cause to be before (prep. **וַיִּבְרַח**) any one,' i. e. to *show, tell*, followed by **וַיִּבְרַח** or less frequently the direct object of the person. **וַיִּבְרַח** § 230. 1. **וַיִּבְרַח** . . . **וַיִּבְרַח**, relative governed by **וַיִּבְרַח** § 74, § 285. 1. **וַיִּבְרַח** § 169. 2, commonly followed by the direct object of the person, more rarely by **וַיִּבְרַח** upon, **וַיִּבְרַח** unto, or **וַיִּבְרַח** to, the command being conceived of as laid upon a person or directed to him. **וַיִּבְרַח**, negative adverb formed by adding paragogic **וַיִּבְרַח** § 61. 6. *a*, to the obsolete **וַיִּבְרַח** from **וַיִּבְרַח** to *waste away*, be reduced to nothing ; this is always used instead of **וַיִּבְרַח** before the infin. with **וַיִּבְרַח**.

12. **וַיִּבְרַח** § 130. 1, § 86. *b* (2 m. s.). **וַיִּבְרַח** = **וַיִּבְרַח**, this prolonged form

of the prep. **עַל** occurs only before 1 sing. suffix. **הָיָה** § 71. *a* (3), § 281
הָיָה § 111. 2. *b*.

14. **לִבְךָ**, prep. **עַל** in its comparative sense § 260. 2 (1). **לִבְךָ** I. 2
 root **לָבַד** to bend, hence that which bends or curves, *belly*. **לִבְךָ** § 151. 1.
 The posture to which the serpent is doomed and his eating dust, not as
 his proper food, comp. Ps. 102 : 10, but as an incidental consequence
 of his prostrate form, is a standing type of the humiliation and doom of
 Satan the real seducer. **לִבְךָ** from **לָבַד** § 207. 1. *f*.

15. **לִבְךָ** I. *f*. from **לָבַד** to be hostile. **לִבְךָ** thy seed, i. e. devils and
 wicked men, Mat. 13 : 38, John 8 : 44. **לִבְךָ** her seed, i. e. in its
 widest sense, mankind limited only by the opposition just suggested in
 the 'seed of the serpent,' the defection of those who attach themselves
 to the party of the enemy. The tempted, ruined race shall trample under
 foot its enemy and seducer. So the apostle Paul applies it, Rom. 16 :
 20. At the same time this victory is really achieved by One from
 amongst mankind, the Messiah, and the expressions are so framed as to
 be specially applicable to him. His birth of a virgin makes him pecu-
 liarly the seed of the woman, while the singular pronoun **הוּא** and his
 being said to bruise or crush Satan himself **לִבְךָ** rather than his seed,
 gives it the appearance of a personal and individual conflict. That
לִבְךָ may be used of an individual appears from 4 : 25. **לִבְךָ**, a second
 object indicating the part affected § 271. 4, § 273. 2.

16. **לִבְךָ** § 175. 2. **לִבְךָ** IV. from **לָבַד** to be afflicted § 193. 2,
 hence *toil, sorrow*. **לִבְךָ** IV. from **לָבַד** to conceive, contracted from **לָבַדְךָ**,
 as if for **לִבְךָ** § 53. 3. *a*. It is not necessary to assume a hendiadys for
the sorrow of thy conception; the meaning is *thy sorrow and especially*
thy conception considered as a painful suffering condition. **לִבְךָ** § 144.
 2. **לִבְךָ** § 207. 1. *a*, root **לָבַד** to build § 185. *d*, offspring considered as
 constituting their parent's house. **לִבְךָ** III. *f*. § 192. 2. *a*, from **לָבַד**
to run after, desire. **לִבְךָ** Makkeph § 43, § 88 (3 m.); for the con-
 struction with **לָבַד**, see on 1 : 18.

17. **לִבְךָ**, here, as 2 : 20, a proper name, and therefore without
 the article § 246. 1. **לִבְךָ** on thy account. The origin of this sense
 has been variously accounted for; perhaps the simplest explanation is
 the following, suggested by Elwald. **לִבְךָ**, from **לָבַד** to pass, denotes that
 which passes out of something else, its 'product' or 'consequence'; as
 a noun it is used of the *produce* of the earth; as a preposition, in which
 case it is always compounded with **לָבַד**, it means *in consequence of, on*
account of; pause accent § 65. (3). **לִבְךָ** compound Sh'va § 16. 3. *b*,
 Nun epenthetic § 101. 2, *eat it*, i. e. the fruit of it, comp. Isa. 1 : 7.

18. **לִבְךָ** thorn from **לָבַד** to cut, on account of its pricking or cutting.

יִרְדֶּה II. § 187. 1. *e*, from יָרַר, perhaps in the sense of growing luxuriantly, hence *a thistle*. יָרַר, pausal form for יָרַר § 65. *a*. יָרַר, accent shifted by Vav conversive § 33. 4, § 100. *a*, *eat the herb of the field*, in contrast with the trees of the garden.

19. בִּצְעָה I. *f*. from צָוַע root to flow § 184. *b*, Tsere retained in the const. § 261. 1. *b*; the prep. בְּ expresses the condition *in* which he should eat bread, a condition induced, as is implied, by the toil necessary to procure it; or it may be used, as it often is, to denote the price, the thing purchased being regarded as contained *in* that which is paid as its equivalent, *in* return for or *at* the cost of *the sweat*, etc. אֶפְסָה, primarily *nose*, then used, as here, for the whole *face*. אֶפְסָה § 35. 1. לֶחֶם I. 1. root לָחַם to consume. כִּי is confirmatory of the thought that man must *return* to the ground; the second כִּי is coordinate with the first, stating the same reason but with greater fulness.

20. חַיָּה, construction different from 2:20. חַיָּה *Eve*, II. *f*. from root חָיָה archaic form of חָיָה to live, hence *life*, abst. for concr. source or dispenser of life; כִּי assigns the reason, *because* through her, as appeared from ver. 16, the race was to be preserved from extinction.

21. עָרִירָה § 216. 2. *b*. עִיר *skin*, root עִיר to be naked. עָרִירָה § 276. 3.

22. בְּחַיָּה construct though followed by a prep. § 255. 1; not an ironical reference to the language of the tempter, ver. 5, but an assertion of its truth, though in a very different sense from that in which he designed it to be understood. חַיָּה § 233, § 275. 3. *a*. גַּם, not only take, as he has done, of the forbidden tree, but *also* etc. § 39. 4. The concluding sentence of this verse is incomplete: it is broken off by an abrupt change from word to deed, and instead of a mere declaration of the divine purpose the actual expulsion of man from Eden follows.

23. בְּחַיָּה . . . § 74.

24. שְׁכִינָה § 99. 3. *a*. שְׁכִינָה, from the same root comes שְׁכִינָה *Shekinah*, the name given by the later Jews to the symbol of the divine residence in the tabernacle and the temple. שְׁכִינָה, see on 1:7, 2:8. לֶהֱטֵא *flame*, i. e. the flashing blade, or with the sense of the adjective *flaming sword* § 254. 6. *a*, from לָהֵט to burn. חֶרֶב *sword*, from חָרַב to be waste or lay waste. חֶרֶב const. § 254. 9. *a*.

CHAPTER XXXVII.

1. וַיִּשָּׁב fut. with Vav conv. continues the narration § 99. 1, though the succession thus indicated is not always that of time or of actual occurrence, see on 2:8. 19. The writer here resumes the direct narrative

35 : 27, from which he had diverged to introduce Isaac's death, 35 : 28. 29, and what he thought it necessary to say about Esau's line, ch. 36. Having thus dismissed them from the history, he can now pursue uninterruptedly his account of Jacob's family. In like manner the history of Isaac's family, 25 : 19, follows the record of Abraham's death, 25 : 7, and of Ishmael's line, 25 : 12; and Shem's descendants, 11 : 10, succeed those of Noah's other sons, 10 : 1. The statement of this verse accordingly, though not posterior in time to what immediately precedes, is so in the order of narration to which the writer steadfastly adheres throughout the book, the direct line of descent of the chosen seed being postponed until the lateral branches have first been traced. וַיִּבְרָךְ § 246. 3. וַיִּבְרָךְ § 220. 1. c.

2. וַיִּבְרָךְ § 259. 2. וַיִּבְרָךְ וַיִּבְרָךְ וַיִּבְרָךְ *the generations of Jacob*, i. e. an account of his descendants. This is the uniform style of the titles prefixed to the different sections of Genesis, see on 2 : 4. It appears to have been selected on account of the prevailingly genealogical character of the history, the genealogies constituting, as it were, the frame work of which the narrative is the filling up. Jacob is henceforth contemplated not as an individual but as a patriarch, the father and head of a family, whose fortunes are interwoven with his own. וַיִּבְרָךְ § 215. 1. b. Terms of natural relationship are extensively employed in Hebrew to express various kinds of relation or dependence § 254. 6. a. Time is viewed as the parent of that which is produced within it, and a person or thing as the offspring of the time during which he or it has existed. The ordinary mode of stating the age is that here employed, *son of seventeen years*, i. e. *seventeen years old*. The chronological difficulty, which some have fancied here, is purely imaginary, and has arisen from neglecting to observe that though the writer in pursuance of his plan (see on ver. 1) has recorded the death of Isaac, 35 : 29, before proceeding to the history of Jacob's family, that event did not take place for several years after the occurrences now to be related. וַיִּבְרָךְ, in the singular after *seventeen* § 251. 2. a. וַיִּבְרָךְ § 265, § 266. 3. a, verb following its subject in a descriptive clause. וַיִּבְרָךְ. This verb is often followed by וַיִּבְרָךְ, the sign of the direct object. If that is the case here, it must be read *superintending his brothers* (who were) *with the flock*. But as it would more naturally have וַיִּבְרָךְ for its object, and it is sometimes elsewhere construed with וַיִּבְרָךְ, וַיִּבְרָךְ is doubtless the preposition *with*, and it is to be rendered *feeding or tending the flock with his brothers* וַיִּבְרָךְ for וַיִּבְרָךְ from וַיִּבְרָךְ § 63. 1. a, § 207. 2. b. The preposition וַיִּבְרָךְ will then indicate the sphere within which the action of the verb was exercised, lit. *acting as shepherd in the flock*. וַיִּבְרָךְ § 245. 3. וַיִּבְרָךְ וַיִּבְרָךְ *and he was a lad* § 258. 1. וַיִּבְרָךְ

from בָּרָא § 207. 1. *a*, § 216. 1. נָשָׂא from נָשָׂה § 207. 2. *e*. וַיִּקְרָא , verb וָי and לָא § 160. 3. $\text{הַדְּבָרִים הָאֵלֶּה}$, the suffix denotes the object § 254. 9; the noun is consequently indefinite, and no article is required by הָאֵלֶּה § 249. 1. *b*, an evil report respecting them. Comp. Num. 14 : 37.

3. בְּרִיָּה זָקֵנָה § 260. 2. *a*. בְּרִיָּה זָקֵנָה § 201. 1. *b*, a son of old age, not one possessed of the qualities which usually accompany age, as wisdom and the like, but one born when his father was old, comp. 21 : 2. 7, 44 : 20, and the similar expression *wife of thy youth*, Prov. 5 : 18. The expression is indefinite, and the construct relation paraphrased by the following וְיָ § 257, perhaps because he was not the only son born to him at that period of his life. וְיָ § 35. 1, § 265. *b*. $\text{כְּתֹנִית בָּצִיִּים}$, LXX $\chi\tau\omega\nu\alpha\ \pi\omicron\iota\kappa\acute{\iota}\lambda\omicron\nu$, Vulg. *tunicam polymitam*, Eng. Ver. *coat of many colours*. This explanation is based on the assumption that בָּצִיִּים means *pieces*: a 'coat of pieces' might then mean one of patchwork, or of pieces of various colours stitched together, or perhaps one so embroidered as to present the appearance of being so composed. In 2 Sam. 13 : 18. 19, the only other passage in which the expression occurs, it is rendered by the LXX $\chi\tau\omega\nu\ \kappa\alpha\rho\pi\omega\rho\acute{o}\varsigma$, and by the Vulgate *tunica talaris*. In conformity with this the latest and best authorities understand by בָּצִיִּים *extremities*; a tunic or undergarment of *extremities* is one reaching to the wrists and ankles in contrast with those in ordinary use, which were without sleeves and extended only to the knees.

4. וְיָ § 238. 2. וְיָ , infin. not preceded by a prep. § 267. *b*; וְיָ is commonly followed by לְ , לָא *to* or עִם , אִם (prep.) *with*, but here and in Num. 26 : 3 by the direct object of the person addressed. בְּשָׁלְוָה *in peace, peaceably*, comp. on לְשָׁלֵו , 2 : 18, or *unto peace*, with a peaceable design.

5. וַיִּשְׂקֹץ § 271. 3. וַיִּשְׂקֹץ § 129. 1, object omitted, comp. 2 : 19. וַיִּשְׂקֹץ § 145. 1, *added again to hate*, i. e. hated yet more § 269. *a*. It is characteristic of Hebrew narrative that upon the first mention of Joseph's dreams the result of his telling them to his brethren is stated, before a more detailed account is given of them; after which the resulting hatred or jealousy of his brethren is mentioned again, vs. 8. 11. See an instance of the same sort, 2 : 8, comp. ver. 15. No critic, even of those most disposed to discredit the original unity of Genesis, has ventured to impute this repetition to an intermingling of different narratives, and to ascribe vs. 6-11 to a writer distinct from the author of ver. 5. And yet this would be as reasonable as the like charges based on similar repetitions occurring elsewhere.

7. וַיִּשְׂקֹץ § 200. *c*. וַיִּשְׂקֹץ , pret., not part., as shown by the accent § 34, *rose up* in contrast with וַיִּשְׁקָה § 65 (2) *stood*. וַיִּשְׁקָה , fut. because

subsequent to the preceding § 263. 5. *a*, afterward encircled it. It is better to give this word its proper verbal force than to regard it as simply qualifying the verb which follows, *prostrated themselves around*. וַיִּשְׁתַּחֲוּוּ § 82. 5, § 176. 1, § 88 (2 and 3 f. pl.).

8. וַיִּשְׁתַּחֲוּוּ, emphatic infin. § 282, followed, as is usual, by עַל *over*, since the monarch is *over* his subjects or exalted above them; more rarely by בְּ *in*, to define the sphere *in* which the sway is exercised, since the local use of the prep. to designate the royal residence, e. g. *reign in Jerusalem* etc., makes this ambiguous. On the other hand וַיִּשְׁתַּחֲוּוּ *to rule*, is commonly followed by בְּ *in*, and rarely by עַל *over*, see on 1:18. וְעַל כֵּן § 283. 2 *shalt thou reign* as king or even *rule* in any way? וְעַל כֵּן, plur. used indefinitely, *his dreams*, though only one had been actually related, it being regarded by his envious brothers as a representative rather than an individual fact, comp. 8:4, 21:7, 46:2, Judg. 12:7, 1 Sam. 17:43, Neh. 6:2, also Mat. 2:20, 27:44, where an apparent discrepancy with Luke 23:39 is thus reconciled.

10. וַיִּשְׁתַּחֲוּוּ, followed by לְ or בְּ *to* before the person, and commonly the direct object of the thing narrated, though in rare instances this is preceded by עַל *concerning* or לְ *in reference to*. וַיִּשְׁתַּחֲוּוּ, rarely followed by the direct object, commonly as here like other verbs expressive of hostility by בְּ, the hostility being conceived of as not only directed towards its object, but reaching and penetrating it. It expresses more, therefore, than our preposition *at*, which may be used in like connections, e. g. 'to scold *at*.' וַיִּשְׁתַּחֲוּוּ, Leah, or in the judgment of others, Bilhah ver. 2, or Joseph's own mother, Rachel, who was already dead, 35:19, but is here mentioned by Jacob for that very reason, to make the apparent absurdity of the dream more glaring. וַיִּשְׁתַּחֲוּוּ § 230. 1, § 282. וַיִּשְׁתַּחֲוּוּ § 157. 3, § 276. 1. וַיִּשְׁתַּחֲוּוּ § 219. 1.

11. וַיִּשְׁתַּחֲוּוּ, commonly followed by בְּ, see on וַיִּשְׁתַּחֲוּוּ, ver. 10, less frequently by the direct object or by בְּ *to*, i. e. envious in reference *to*. וַיִּשְׁתַּחֲוּוּ, Vav in a disjunctive sense § 287. 1; the noun on account of this implied contrast is put emphatically before the verb and receives a disjunctive accent.

12. וַיִּשְׁתַּחֲוּוּ. The marginal note is וַיִּשְׁתַּחֲוּוּ עַל אָח *point over a and h*. According to the Masora such extraordinary points, § 4. *a*, occur ten times in the books of Moses, four times in the Prophets, and once in the Hagiographa. The Rabbins explain it by saying that, though pretending to feed their father's flocks, they were in reality feeding their own spleen against their brother. It may possibly have been designed to call attention to the construction: וַיִּשְׁתַּחֲוּוּ and בְּ follow וַיִּשְׁתַּחֲוּוּ here as in ver. 2, but with a different sense.

13. לָקַח § 151. 1. וְאֶשְׁלַחְךָ § 123. 4. וַיֵּאמֶר, notwithstanding the repeated change of subject, it is omitted from this and the following verbs, because it can create no real embarrassment § 243. 1.

14. וַהֲשִׁבֵנִי, commonly with the direct object of the thing brought, and לָּ before the person to whom or place to which it is brought. Here the person is regarded as the remote object § 273. 3. *a, bring me back word, instead of to me.*

15. : וְהִנֵּהְךָ fut. because the action though begun is not finished § 263. 2, *what art thou seeking?*

17. כֵּן gives confirmation. וְאֵמְרִים § 273. 4.

18. מֵרֶחֶק *at a distance*, see on מִמֶּחֶת, 1:7. וְהָקֵר § 263. 1. *b.* וַתִּתְנַבְּזוּ § 80. 1, made themselves subtle or deceitful, i. e. *acted deceitfully*, here with a direct object, elsewhere with כֵּן, see on ver. 10. : לְהַמְרִיתִי § 160. 4.

19. הִלָּחָה § 73. 2. : אֶחָד part. § 266. 2, the same form as pret. ver. 23.

20. בָּאָהָר § 248. *a, בָּ properly in, but after a verb of motion, into.* וַיִּשְׁלַחְךָ § 100. 2. *a* (1). וְאֶדְלָהָה § 101. 1.

21. מִיָּדָם *out of their hand*, i. e. from their power or threatened violence. It is on account of this derived sense of the phrase that the noun is singular with a plur. suf.; so יָדָהּ ver. 27. וְנָשָׂה § 129. 1, § 169. 3, § 101. 2, the verb followed by a double object § 271. 4, *we will not, or let us not smite him as to life*, i. e. kill him.

22. : אֵל with the apoc. fut., which here does not differ from its simple form § 97. 2. *b, is* equivalent to a negative imperative, *shed not.*

23. : כַּאֲשֶׁר § 285. 2, *according to the time that*, i. e. *when.* וַיִּשְׁפָּטֵהוּ § 287. 3, § 273. 2.

24. וַיִּתְּנֵהוּ § 132. 2, § 39. 3. *b.* אֵל § 258. *b.*

25. וַיִּשְׁמָעֵם § 57. 2 (3) *a.* בָּהָרָה § 34.

28. מִדְּלֵיִם. There is no inconsistency in speaking of the same caravan as Ishmaelites, ver. 25, as Midianites, and as Medanites, ver. 36; for though these were, strictly speaking, distinct tribes, yet from their close affinity in origin, 25 : 2. 12, and character, the names might in a general sense be used promiscuously. The fact appears to be that both here and Judg. 8 : 24, comp. vs. 22. 26, Ishmaelite is a generic term, embracing not only the proper descendants of Ishmael, but other Arab tribes, just as Hellenes was used to designate the Greeks generally, though properly denoting one subdivision of them. Or each of these three tribes may in actual fact have been represented in this company of travelling merchants. Upon this interchange of names, which is so readily explicable, certain critics have based the assertion that two contradictory narratives are here blended. One is represented in vs. 25-27 and in

ver. 28 from הַמִּצְרַיִם onward; the other in ver. 28, as far as הַמִּצְרַיִם, and in ver. 36. According to the first Joseph's brethren sold him to the Ishmaelites, who carried him down to Egypt. According to the second certain Midianite merchants, accidentally discovering him in the pit where his brethren had left him to perish, drew him out and sold him into Egypt. But, 1. This is founded on a false theory of the constitution of the Pentateuch, as though it were not one continuous composition, but made up of detached portions from different pens. 2. It gratuitously impugns its credibility, as though it were a record of conflicting traditions instead of a consistent and well accredited history. 3. It is merely an ingenious cross-reading, made out by dividing one sentence and dislocating others. 4. It is apparent that the writer, or, if the critics please, the compiler saw no inconsistency in the different parts of what he has presented as one connected narrative; neither was such an inconsistency suspected by any of his readers until very recently. The mention of Joseph's being taken down to Egypt both at the beginning and close of the paragraph, vs. 28. 36 (comp. on ver. 5), and again 39 : 1, where the subject is resumed after a digression (comp. 37 : 1 with 35 : 27) lends no countenance to this critical hypothesis.

וַיִּמְכְּרוּ. The subject of this and the next two verbs is not the Midianites but the brethren of Joseph, 45 : 5, see on ver. 13. בְּמֶשְׁכֶּרֶת, the prep. denotes the price, see on 3 : 19. שֶׁקֶל *shekels*, which was the current standard of value, is to be supplied § 251. 2. c, with which כֶּסֶף is in apposition § 253. 2; for the price, comp. Ex. 21 : 32, Lev. 27 : 5.

32. הָרָצָה § 129. 1, § 94. d. הִקְהִילָהּ § 24. b, § 230. 2. a, § 283. 2. בָּנָה § 221. 3. a.

33. וַיִּבְרָחָהּ § 105. a. בְּחֵזָהּ *my son's coat!* the abrupt brevity of the exclamation is admirably suited to the occasion. שָׁרָה § 282. a.

34. בְּמֶשְׁכֶּרֶת. We would say *upon his loins*, and the Heb. might use עַל, Jer. 13 : 1, 48 : 37; but here it has בְּ, denoting intimate conjunction, i. e. *in contact with*, see on 3 : 3. וַיִּהְיוּ § 80. 1, used chiefly in prose, the Kal being more usual in poetry, followed by עַל *over*, since the common attitude of mourners is that of bending over the object of their grief, or the prep. may mean *on account of*, the effect being conceived as resting *upon* its cause, the grief resting *upon* its source, see 2 : 24. It sometimes takes לָא *in reference to*.

35. וַיִּקְרָא § 277. a, § 276. 3. בְּנֵי־יִשְׂרָאֵל § 205. b, § 207. 1. a. וַיִּזְכָּר § 101. 3, § 102. 3. לְהִזְכֵּר § 80. a (2). בִּי might be explicative, *that*, which commonly introduces an indirect citation, but is occasionally used even before a direct citation; but it is better to regard it as confirmatory, *for*, referring

to the implied language of his refusal, 'I will not be comforted, *for*, etc.' or *but*, to which בִּי is often equivalent after a negative clause. וְיָשָׁבִיטָהּ , the continued and conscious existence of the dead is implied. וְיָשָׁבִיטָהּ § 172. 4, followed here by the direct object, elsewhere by עַל *over*, לְ or בְּ *in reference to*, *for*.

CHAPTER XXXIX.

1. וַיְהִי § 265, *was brought down*, not only because there was an actual descent in leaving Palestine southward, but because of the moral elevation attaching to it as the centre of religious hopes and aspirations. Hence men are said to 'go up' to Palestine and to Jerusalem from all directions, Zech. 14 : 16—19, *et passim*.

2. יְהוָה . The name Jehovah occurs significantly here and in a like connection in vs. 3. 5. 21. 23. God's favour to Joseph was not a mere providential benefit to him, but belonged to Jehovah's plan of grace and his merciful dealings with his covenant people. After this chapter יְהוָה occurs but once in the rest of the book, Gen. 49 : 18. When Joseph speaks to the wife of Potiphar, ver. 9, to the servants of Pharaoh, 40 : 8, to Pharaoh himself, 41 : 16—32, or to his brethren or they to him while they thought him an Egyptian, 42 : 18, 43 : 29, 44 : 16, or when Pharaoh speaks, 41 : 38. 39, or the steward of Joseph's house, 43 : 23, the more general name אֱלֹהִים is the appropriate one. So in other cases, where the thought is principally of God as ruling in providence, 42 : 28, or a contrast is implied between what *man* devised and *God* appointed, 45 : 5. See on 2 : 4. וְיָשָׁבִיטָהּ prep. *with*, implying fellowship and aid § 238. 2. בְּבֵית § 216. 1. *d*, § 208. 3. *c*. מִמִּצְרָיִם § 201. 2, § 249. 1, *his Egyptian master*.

4. וַיִּשְׁתַּחֲוֶה differs from עָבַד , see Gesen. Lex. וַיִּשְׁתַּחֲוֶה , change of subject plain from the connection § 243. 1, see 37 : 13. 28. וְיָשָׁבִיטָהּ , ellipsis of the relative, comp. ver. 5 ; § 285. 3.

5. בְּבֵיתוֹ , prep. בְּ *in*, suggests the sphere of his authority, and עַל *over*, his elevation above what was thus subjected to him. וְיָשָׁבִיטָהּ *in all*, this was the seat of the blessing.

6. וְיָשָׁבִיטָהּ suf. refers not to Potiphar, *he knew not anything with him*, i. e. which was in his own possession, but to Joseph, comp. ver. 8, and is not dependent on וְיָשָׁבִיטָהּ § 195. 3, *anything with him*, i. e. which was in Joseph's charge, but, as the order of the words requires, on וְיָשָׁבִיטָהּ *did not know with him*, i. e. Joseph had not only the entire charge but the exclusive knowledge of everything; his master shared with him only the knowledge of what came upon his table. וְיָשָׁבִיטָהּ § 254. 10.

7. שִׁבְכָּהָ § 98. 1, § 22. *a* (1).

9. אֵינֶנִּי § 263. 4, *he*, i. e. *my master, is not*; the rendering 'there is none greater, etc.' would require אֵין without the suffix, comp. 40 : 8, 41 : 8. גְּדֹלָה § 260. 1. — אִם בִּן § for *if*, which after a negative clause (see on 37 : 35) is equivalent to *but if* or *but when*, i. e. *except*. בְּאַשֶּׁר in *that*, i. e. *because*, the effect being regarded as involved in its cause. לְאֱלֹהִים § 231. 3. *a*, in respect to *God*, the prep. indicating the direction of the offence.

10. בְּדִבְרָהּ 'according to her speaking,' i. e. *as she spake*, the particle strictly expressing the resemblance or identity between the time of her speaking and his not hearkening, and thus receiving the temporal sense of *at* or *when*. אֵין וְנִים § 280. 1. — וְלֹא § 287. 3. בְּשָׁבָה § 87.

11. בְּהִיָּוָה § 231. 5. *a*, since the particle of comparison may express not only identity but a resemblance more or less remote, it is applied to measures of time, space or quantity, not only to indicate exactness *at*, but a more general correspondence *about*, comp. Gr. ὡς, ὥσαυ. בְּנִצָּחַן prep. partitive.

12. בְּבִגְדֵי § 22. *b*, § 221. 5. *a*, the prep. may be taken in its original local sense as designating the part immediately affected by the seizure, *in his garment*, or, which is more natural in English, it may indicate the means, *in which* the action is regarded as involved, since that alone rendered it possible, *by his garment*.

14. לְהַחֲזִיק § 35. 1, § 92. *d*, לְ properly indicating the design, see on 1 : 14, which is here inferred from the result, comp. Ex. 17 : 3, Lev. 20 : 3. בְּנִי § 34, according to the turn given to the preceding verb the prep. may, as after verbs of hostility, see on 37 : 10, indicate the object at which the laughter is directed, and *in which* it rests, *mock at us*, or it may denote conjunction, see on 3 : 3, 37 : 34, *sport with us*. בְּקִלֵּי, the prep. בְּ may denote the cause, means, or as here the instrument, since anything may be regarded as residing *in that*, by, through or with which it is effected.

15. הַיְיָמִי § 153. 4. וְהַיְיָמִי § 287. 3.

16. וְהַיְיָמִי § 160. 1 and 3.

17. לְהַחֲזִיק might be dependent on הַיְיָמִי § 160. 2, see ver. 14, but is more probably to be connected with בָּא .

18. וְהַיְיָמִי, construction begun with the infinitive and continued with the future and Vav conversive § 282. *c*.

20. בְּמִקְוִים § 255. 2. — אֲשֶׁר by ellipsis for the fuller form אֲשֶׁר . . . אֲשֶׁר *where*, comp. 40 : 3, or בּוֹ . . . אֲשֶׁר *in which* § 74. אֲסִיְיָ K'thibh § 46, for which the K'ri substitutes אֲסִיְיָ, the usual form of the noun, whereas אֲסִיְיָ is commonly the participle.

21. נָתַן § 172. 4. לְיוֹסֵף suf. denotes the object § 254. 9, *he gave graciously wrought favour toward him*, in the mind of the keeper. $\text{שָׂרֵי בֵּית־הַסֹּדֶר}$, a subordinate entrusted with the immediate oversight of the prison, while Joseph's master, the captain of the guard, held the supreme direction of its affairs, comp. 40 : 4.

CHAPTER XL.

1. הָיָה fut. with Vav conv. might have been used, comp. 39 : 7, § 287. 3, with prep. לְ , comp. 39 : 9.

2. וַיִּקְצֹץ followed by עַל , the prep. in a hostile sense indicating *upon* whom the anger is directed; it might also have בְּ *in respect to*; our idiom requires *at*. שָׂרֵי § 250. 2, see on 1 : 16. סָרִיסִים § 60. 3. c, § 210. a.

3. מִקִּיָּם § 255. 2, comp. 39 : 20.

4. וַיִּשָּׂם , not *set him over them*, as though the prep. were עַל , see 39 : 4, but *put him in charge with them*, associated him with them to have the care of their necessities, to wait upon them, as is immediately added. According to the analogy of oriental courts these were officers of high rank, and Potiphar assigns them his servant as their attendant. קָמָרִית § 274. 2. a.

5. שָׂרֵי § 250. 2. a.

7. מִקִּיָּם § 245. 3. b.

8. וַיִּשָּׂם , the absolute form is only used when it is the last word in its clause § 258. b.

9. וַיִּשָּׂם § 287. 3.

10. וַיִּשָּׂם § 223. 2, § 250. 2. וַיִּשָּׂם § 205. a, the prep. may denote comparison, as if it were *blossoming*, i. e. it seemed to blossom, or time it was *about blossoming*, see on 39 : 10. 11. וַיִּשָּׂם , construed transitively with the result of the action, *went up*, i. e. grew, put forth *its flowers* § 271. 1. וַיִּשָּׂם , used collectively § 198. b, whereas the fem. וַיִּשָּׂם denotes a single flower. וַיִּשָּׂם § 80. a (1), either *matured grapes*, or by a transitive construction with the result of the action, *ripened into grapes*. וַיִּשָּׂם § 183. c, § 210. e, § 216. 1. c. It has been objected to the truth and the antiquity of this narrative that, according to Herodotus, 2. 77, there were no vines in Egypt ($\text{οὐ γάρ σφί εἰσι ἐν τῇ χώρῃ ἄμπελοι}$), and according to Plutarch, De Is. et Osir. 6, wine was not in use there before the time of Psammetichus ($\text{ἤρξαντο δὲ πίνειν ἀπὸ Ψαμμητίχου, πρότερον δ' οὐκ ἔπινον οἶνον}$). But Herodotus is only speaking of the region which he denominates 'the grain country' ($\text{τὴν σπειρομένην Αἴγυπτον}$), and even in regard to this his language must be taken with some limita-

tions. See Rawlinson's Herodotus, II. p. 108. Plutarch is speaking of the free indulgence in wine by kings and priests as introduced by Psammetichus in place of the restricted use which prevailed before. The monuments of Egypt show incontestably that wine was used and the grape cultivated there in the earliest periods by their delineations of the vintage, the winepress, vessels for drinking and for holding wine, and even persons in a state of intoxication.

12. שֶׁלֹּא § 250. 2, § 251. 2 and 4. : הֵן, copula § 258. 2.

13. הַיּוֹם § 160. 2. בְּהַיּוֹם § 221. 6. *a.* אָז, used adverbially of time, as in 39: 20 of place *when*, the time *in which*.

14. אֲנִי אֶזְכְּרֶנּוּ, see on 39: 9, *but if thou hast remembered me*, etc. with the implication as I trust thou wilt have done אָז תִּזְכְּרֵנִי *then do kindness with me, I pray thee* § 287. 2, or *if* may be equivalent to *O if*, and express a wish, *but if thou wouldst remember me*, etc. and *wouldst do*, etc. Literally, *wouldst have remembered*, the pret. § 262. 1, denoting a past in relation to the fut. הָיָה § 35. 1; this tense is used here because the act of memory at that time implies that he had been remembered during the entire preceding period, comp. the use of *memini* as a present in Latin. The following verbs הָיָה etc. as they follow the future יִהְיֶה obtain a future sense from Vav conv. הָיָה § 65. *a.* עָמְדִי, see on 3: 12.

15. הָיָה § 93. *d.* § 282. *a.* הָיָה § 156. 4, the unusual position of the accent is remarked in the marginal note § 32.

16. הָיָה *well* not correctly, for this could not yet be known, but acceptably. הָיָה Herodotus, 2. 35, states it as one of the customs in which the Egyptians differ from the rest of the world, that the men carry burdens upon their heads and the women upon their shoulders.

20. הָיָה § 150. 5, *day of Pharaoh's being born*, the subject of the passive verb receiving אָז, since it is really the object of the action § 271. *a.*

23. וַיִּשְׁתַּחֲוֶה, Vav in an adversative sense.

CHAPTER XLI.

1. מֵעַתָּה *from*, denoting separation in point of time, i. e. *after the end of*. שְׁנַיִם יָמִים § 202, *two years of days*, the measure or quantity being in apposition with the material § 253. 2. עַל *over*, because a person standing on the bank is above the surface of the river; the English idiom requires *by*. הָיָה. The number of Egyptian words occurring in this chapter affords an incidental proof of its genuineness and truth.

2. הָיָה § 223. 2; the cow was the instrument and symbol of

agriculture, and is here represented as coming up from the Nile, which was the source of Egypt's fertility. רָפוּח § 254. 10.

3. שִׁפְרָה *lip*, then *edge* or *brink* § 3. 1. *a*. רָפוּח § 216. 1. *a* (1).

4. הַחֲזָרָה . . . הַחֲזָרָה, the article is for the sake of making the preceding adjectives agree in definiteness with the noun to which they belong § 249. 1. *a*; the adj. themselves could not receive the art., being in the const. § 256. שָׁבַע § 251. 4. חֲזָרָה § 147. 5.

5. שֶׁנֶּחֱמָה § 235. 3 (3). שֶׁנֶּחֱמָה § 207. 1. *d*, § 16. 3. *b*. בְּנֶחֱמָה *in the stalk*, because forming part of it, in intimate union and conjunction with it, see on 3 : 3.

6. וְשֶׁנֶּחֱמָה § 254. 9. *b*. קָדְמָה, the southeast wind from the great desert. Observe that ם is a radical, not the plural ending.

8. וְנֶחֱמָה § 99. 3. *a*. חֲזָרָה IV. § 193. *c*. חֲזָרָה suf. refers to חֲזָרָה § 197. *d*. חֲזָרָה, the plur. and the sing. (חֲזָרָה) are used indifferently, according as the dream is contemplated as one or two.

9. וְנֶחֱמָה, the prep. *with*. חֲזָרָה § 208. 3. חֲזָרָה § 245. 3. *b*.

10. קָדְמָה, see on 40 : 2. 11. וְנֶחֱמָה § 99. 3, § 109. 3. *a*.

12. חֲזָרָה § 257. 2. חֲזָרָה, 'each according to his dream,' i. e. *according to the dream of each*. The construction of חֲזָרָה, when used as an indefinite pronoun, and standing in a possessive relation to nouns, often follows the analogy of the relative חֲזָרָה § 285. 1, comp. 9 : 5, 15 : 10, Num. 26 : 54; though it may also preserve its usual construction as a noun, comp. חֲזָרָה-חֲזָרָה 43 : 21, but חֲזָרָה . . . חֲזָרָה 42 : 35.

13. כַּאֲשֶׁר *according to that which*, i. e. *as* § 285. 2. חֲזָרָה § 153. 1; the subject is not Joseph, as though he were said to do what he predicted, but Pharaoh, who though addressed is reverentially spoken of in the third person, comp. ver. 10. Examples of a like change of subject abound, see on 37 : 13. 28.

14. וְנֶחֱמָה 3 pl. indefinite § 243. 2. וְנֶחֱמָה, where the Hithpael might have been expected, as in English we can say *he shaved*, for *he shaved himself*. Another correspondence with Egyptian customs, which are here the reverse of the Hebrew. The Egyptians were ordinarily shaven, only suffering their beards and hair to grow in token of grief, Herod. 2. 36, whereas to be shaven was a token of grief among the Hebrews, Isa. 15 : 2, Amos 8 : 10.

15. חֲזָרָה *respecting thee*, lit. 'upon thee,' the discourse being founded upon the subject spoken of. חֲזָרָה § 22. *a* (5).

16. בְּלִי לִי *not to me* belongs this faculty of interpreting dreams.

21. חֲזָרָה 3 f. pl. suf. with appended vowel הָ § 220. 1. *b*, which occasions the change of the preceding Kamets to Seghol. Comp. § 63. 1. *b* and *c*, § 219. 1. *b*. חֲזָרָה, the noun is singular § 221. 7. *a*, as is

shown by the adj. רַע; the suf. הָךְ is occasionally though rarely attached to singular nouns § 220. 1. *b*.

22. וְנִצָּרָא § 172. 4. 23. אֶת־רִיקָהּ § 275. 5.

24. וְחִבְּדֵנִי § 88(2 and 3 f. pl.).

25. הוּא § 258. 2. אֶת־אֲשֶׁר § 285. 2.

26. הַטְּבַחַת § 249. 1. *c*. תִּלְוִים אֶתֶר § 250. 1, *it is one dream*.

28. הֶרְצָה § 175. 1.

29. שָׂבַע שָׁנִים *years of great plenty*, descriptive apposition § 253. 2.

31. מִפְּנֵי *from the face of, or from before, i. e. by reason of*, the effect being regarded as proceeding *from* the cause.

32. בְּיָלִי *in respect to*, lit. *upon* the subject of, see on ver. 15. בִּיר־, this was done *because* etc. נָכוֹן § 153. 3.

33. גִּרָּא § 171. 1, § 35. 2, some editions have Tsere in the ultimate, consequent upon the shifting of the accent. נָכוֹן § 158. 4. יוֹשִׁיעָהּ § 157. 3, receives a jussive sense from its connection with גִּרָּא.

34. גִּעְשָׁה expresses not simple futurity, but desire § 264. *a*, as is shown by its association with the preceding and following apoc. futures. הִרְצָה § 97. 2. הִצְלִיחַ § 256.

35. וְיִרְקְצוּ *and they shall gather, or that they may gather* § 263. 1. הִצְלִיחַ § 249. 2.

38. הַנְּבִיאָה § 230. 1, Kal fut. though the form might also be found in the Niph. pret. רִיבֵי אֱלֹהִים from Pharaoh's polytheistic stand-point אֱלֹהִים is not a proper but a common noun, and the expression is consequently indefinite, *a divine spirit*, lit. *a spirit of divinity*.

39. אַחֲרֵי retains its strict temporal sense, *after* God had taught him this, he had a superiority to others which he did not possess before. הוֹדִיעַ § 267. *b*, followed by a double object, § 273. 1. בְּמִידָּה § 233. *a*.

40. יִצְנֶן some render, *upon thy mouth shall all my people kiss*, in token of fidelity and homage. But it is objected to this that the kiss of fealty was upon the hand or the foot, not upon the mouth, and that this verb meaning *to kiss* is never construed with יָצַל, but either with the direct object or with לְ before the person *to* whom the kiss is given. Consequently others translate, *according to thy bidding all my people shall dispose themselves*, the primary notion of the verb being assumed to be *to adjust* or *dispose*, from which both its other senses *to kiss* and *to arm* are derived. The preposition יָצַל obtains the meaning *according to* from the conception that when one thing lies in every part precisely upon another, it is conformable to it. The *mouth*, as the organ of speech, is here put, as it frequently is, for speech itself, or for *command*. הִצְלִיחַ § 271. 4. אֶתֶר § 260. 2. *a*. מִצְדָּה § 233. *a*.

42. וְזִנְיָר § 160. 3. מַצְבֵּעָיו, royal edicts were authenticated by the king's signet-ring, the possession of which gave authority to act in the name of the monarch, Esth. 3 : 10. 12, 8 : 2. 10. רֶכֶּב הַזָּהָב § 256, *the chain of gold* customary as a mark of distinction § 245. 3.

43. מִבְּרִיכָתָא § 241. 1. *b*, § 216. 2. *b*. הַמִּשְׁכָּה § 256, *the chariot of the second order*, or *the second chariot*, i. e. the one immediately following that of the monarch in state processions. אֲבִרָה, properly an Egyptian word, though assimilated in its orthography to abs. inf. Hiph. of פָּרַח which has a kindred sense § 94. *b*, see Gesen. Lex. וְנָתַן properly expresses the abstract idea of the verb, but when it continues a narration it is modified in sense by the tense, number and person of the preceding principal verb, here by וַיִּנְרֶב, *and he set him over*, etc. lit. 'there was a setting him over, etc.'

44. פָּרָעָה *Pharaoh*, i. e. *the king*, as the word signifies in Coptic. וְגַם לֹא-יָרִים § 9. 1, *shall not raise his hand*, i. e. to perform any action, *and* (our idiom requires *or* § 287) *his foot*, i. e. to take a step. The expression is a proverbial one.

46. בָּרָא, see on 37 : 2. שְׁלֹשִׁים § 225. 1, § 251. 1 and 2. בְּעֶמְלֵי § 22. *a* (1), § 101. 3, *in his standing*, i. e. when he stood. וַיִּנְחָא a resumption after the intervening mention of Joseph's age, of the statement at the close of the preceding verse with a view to continue the narrative, see on 37 : 5.

47. הַשֶּׁבַע § 256. לְקַמָּצִים § 101. 2. *b*, § 208. 3. *b*, *by handfuls*, the prep. properly signifies *according to*, see on לְמִינֵי 1 : 11.

48. אֶת-כָּל-אֲצִלָּה § 270. *c*. 49. הַרְבֵּה § 175. 2. לְכִסֵּף § 22. *a* (5).

50. וְלֵךְ § 275. 1, the marginal note קַמִּידָה *Kamets'd Lamedh* calls attention to the fact that the vowel of the ultimate is prolonged, though without a pause accent § 65. *b*, whence some have unnecessarily inferred that it is an abbreviated participle § 53. 2. *a*, § 93. *e*. תָּבִיא § 157. 3, § 263. 1. *b*.

51. וַיִּשְׁתָּי § 169. 3, § 92. *c*, the form of the verb is assimilated to the noun, whose etymology is to be explained; the direct is substituted for the indirect quotation.

52. אֲשֵׁרִים § 183. *c*, *double-fruitfulness* § 203. 5. עֲנֵה § 221. 5. *c*, § 62. 2. *b*.

54. וַתִּתְּלֵיָה § 141. 2 (p. 174).

55. לְכִבִּי § 151. 1, § 197. *d*, § 275. 2. *b*.

56. אֲשֶׁר בָּהֶם § 285. 1, *all in which* there was food.

57. וְכָל-הָאָרֶץ § 275. 2. *b*, *all the earth*, as we might say, 'everybody came.' General terms are necessarily limited by their application and the connection in which they are found. People came from all

quarters, not from the whole earth in its widest sense, of course, but from the entire region which under such circumstances would naturally look to Egypt for supplies. So ver. 54, *all the lands*, must mean *the countries adjacent to Egypt*, and with which the Hebrews were most familiar.

CHAPTER XLII.

1. לָמָּה § 231. 4. *a.* וְתִרְצֶה § 80. 1 (3).
3. צִשְׁרָה § 250. 2 (3), § 251. 4.
4. אֲדָרִי § 215. 1. *e.* וְקִרְצָנִי § 179. 1. *a.*
6. הָיָא § 30. 2, § 258. 2. וַיִּשְׁתַּחֲוֶה § 82. 5, § 176. 1. אֲנִי § 274. 2. *e.*
7. קְשׁוּתָה fem. in sense of neuter § 196. *a.*
9. לָתֵּת *in reference to, respecting them.*
10. וַאֲבָרְכָה Vav adversative § 287. 1.
11. נִחְמָה § 71. *a* (1). The fact that they were all sons of one man was presumptive evidence that they were peaceful traders and not a band of adventurers or emissaries. וְלֹא-הָיוּ § 262. 2, *have not been* and are not now acting as spies § 266. 3. *a.*
12. כִּי *for* which after a negative is equivalent to *but*, 37 : 35, 39 : 9.
13. עֲשָׂרָה שָׁנָבִים § 224, *thy servants are twelve, we are brethren*, etc. הַנִּשְׁתָּר § 260. 2 (2), comp. *minimus natu.* הָיוּ § 245. 3. *b.* הַנִּשְׁתָּר *the remaining one* § 245. 3.
15. בְּזֹאת *by this*, see on 39 : 12. 14. אֵלֵּי § 215. 1. *d.* uttered as an exclamation, *the life of Pharaoh!* a formula of swearing, which in our idiom would require the preposition 'by.' אִם *if*, which in an oath obtains a negative sense. The complete form of the oath would be, 'God do so to me and more also *if you shall go forth*,' i. e. I swear that you shall not, etc., 1 Sam. 3 : 17. אִם-כִּי *except by the coming*, see on 39 : 9. הָיָא § 235. 3 (4).
16. מֵאֵלֶּם prep. in partitive sense. וְאֵלֶּם pron. expressed on account of the emphasis of the contrast with אֲדָרִי § 243. 1. הַנִּשְׁתָּר § 109. 4. הַנִּשְׁתָּר § 230. 3, indirect question § 283. 1 and 2, § 205. *b.* כִּי *that*, depending on the preceding form of oath, as if it were, 'I swear *that*.'
17. וְאֵלֶּם § 274. 2. *a.*
18. וְאֵלֶּם § 287. 1. וְאֵלֶּם, a verbal derivative taking a direct object, like the verb from which it is derived.
19. הָיָא, the article is omitted purposely, because the expression, contrary to the ordinary rule § 246. 2, is here indefinite, *one of your*

brethren, lit. 'one your brother.' Comp. ver. 33 וְהָאֶחָד, after a selection had been made of the one to be left behind. שָׁמַר בְּרַעְיוֹן const. of the object § 254. 9, *grain for the famine*, the latter being the object for which the former is provided. : וְהָאֶחָד § 208. 3. *c*.

20. וְנִשְׁמַרְוּ, a summary statement in advance of what is, after a brief reference to another subject, related in detail from ver. 26 onward. See on 37 : 5.

21. וְנִשְׁמַרְוּ, in distributive apposition with the subject of וְנִשְׁמַרְוּ. וְנִשְׁמַרְוּ concerning, lit. *upon* the subject of, see on 41 : 15. 32. וְנִשְׁמַרְוּ § 216. 1. *a* (1). וְנִשְׁמַרְוּ § 80. 1 (2), § 137, § 25. וְנִשְׁמַרְוּ § 34.

22. וְנִשְׁמַרְוּ, see on 37 : 22. וְנִשְׁמַרְוּ § 109. 3. *a*, followed by וְנִשְׁמַרְוּ, indicating that wherein the sin is committed, *in* the matter of *the boy*; or the prep. may be used, as elsewhere after verbs of hostility, to indicate the object reached, and as it were penetrated by it, *sin against the boy*, see on 37 : 10.

23. וְנִשְׁמַרְוּ *the interpreter*, usual and necessary in the intercourse of Egyptians with foreigners § 245. 3. : וְנִשְׁמַרְוּ § 238. 1, § 220. 2. *a*; the singular form of this preposition is used with singular suffixes (except twice in the K'ri, Josh. 3 : 4, 8 : 11), and the plural form with plural suffixes, the fem. plural being mostly preferred when the suffix embraces both the objects the interval between which is spoken of, and the other forms when the objects are separately stated, and the preposition repeated before each. Comp. Gen. 26 : 28. Before nouns the singular form of the prep. is employed except in one passage, Ezek. 10 : 2. 6. 7.

24. וְנִשְׁמַרְוּ *from over them*, with allusion to his position on an elevated seat above them; or as one projects over that beside which he stands, the idea of superior elevation may be merged, as it often is, in that of contiguity, and the meaning be *from by* or *from beside them*. : וְנִשְׁמַרְוּ *to*, when no motion is implied, becomes *at* or *in*, see on 2 : 18, hence *in their eyes* or *their sight*.

25. וְנִשְׁמַרְוּ Raphe § 27, with an indefinite subject § 243. 2, and a double object § 271. 1, § 273. 3, *and they filled*. וְנִשְׁמַרְוּ § 208. 3. *d*. וְנִשְׁמַרְוּ, dependent upon וְנִשְׁמַרְוּ and he commanded *to restore*. The change of construction may have arisen from this order being addressed to a different person from those who fulfilled the preceding: and this may be still further intimated by the change of number in וְנִשְׁמַרְוּ to the 3 sing. indef. § 243. 2. ' וְנִשְׁמַרְוּ, the plur. denotes *pieces of silver*. וְנִשְׁמַרְוּ, in distributive apposition to the preceding suffix, see on ver. 21, *their money*, viz. that of *each*; or, after the analogy of the relative, it may be connected with the suffix in וְנִשְׁמַרְוּ, *into the sack of each*, see on 41 : 12. וְנִשְׁמַרְוּ § 131. 4.

27. הָאֶחָד *the one*, distinguished as such in an enumeration, is of course *the first*, so that the cardinal is here practically equivalent to an ordinal. It is not here added that the others made the same discovery, but we learn from 43: 21 that they did: and this is not inconsistent with ver.

35. בָּפִי § 215. 2. *b*.

28. וַיִּתְהַרְרֻּם § 22. *a* (2), with אֵל *they trembled unto*, i. e. turned tremblingly unto § 272. 3. בְּנֶגְעָן § 22. *b*.

29. הָאֶחָד from קָרָה § 209. 1, § 196. *a*.

30. וַיִּתֵּן *he gave*, made, i. e. regarded and treated *us as*, etc.

33. הַנֶּחְדָּה § 160. 1. תִּבְדֹּן *take the famine of your houses*, as if we were to say, *take the need of your houses*, i. e. what is necessary to supply it, comp. ver. 19.

34. בְּיָמַי, see on ver. 12.

35. אֵישׁ § 271. 4. *b*, as for each, his bundle of money § 256, see on 41: 12.

36. עָלַי *upon me* as a burden, implying grief and care. כָּלָה: § 220. 1. *b* (3 pers.).

37. תִּנָּה § 132. 1.

38. לְבָבִי, see on 2: 18.

CHAPTER XLIII.

2. הִשְׁאֵמַר § 287. 2.

3. הָעִדָּה § 282, § 94. *a* (3 m. s.), testified against us, i. e. solemnly warned us: for the use of אָ see on 37: 10, 42: 22.

4. יָשָׁה § 258. *b*. 6. לִמְנָה § 231. 4. *a*. הִרְעִיתֶם § 136. 2.

7. לְנֹו *in reference to, respecting*, see on 42: 9. אֶל-כֵּן *according to* (see on 41: 40) *the sound* or tenor, lit. mouth; or the distinct sense of אֵל as a noun may be lost, as it not infrequently is, and the phrase signify simply *according to*. יָדַע fut. relative to preceding pret. § 263. 1, *were we to know?* or, as the implied negative rests on the assumed impossibility, *could we know?*

9. הִבְיֵאתִי pret. in relation to the future, *if I shall not have brought him*, § 262. 1. וַהֲבִיֵּאתִי § 144. 2, § 150. 4. וְהִתְעַתִּי § 287. 2, § 100. *a* (1), followed by לְ, see on 39: 9. הִנָּחִיתִי § 245. 5.

10. אֵי depends on שְׁלֵחָה ver. 8, assigning a reason why the request to send Benjamin should be granted. לִיָּה § 239. 2 (3). הִתְמַחֲמַחְנִי § 137, § 141. 2 (p. 175), pret. in relation to a past § 262. 1. אֶ-בִּי depending on an ellipsis, 'the fact is that,' or 'I affirm that.' שֶׁבָּנִי modified by the conditional particle לִיָּה *we would have returned*. הִנָּה, used adverbially § 235. 3 (4).

11. מִזִּמְרָה prep. in partitive sense, *of the song of the land*, that

which is made the theme of song, its most celebrated productions; others explain the word in this place from a different signification of the root, *that which is cut* or obtained from the land, its productions.

12. מִשְׁנֵה דָבָר § 254. 6, *money of duplication*, may either mean 'double money,' comp. Ex. 16 : 22, as דָּבָר מִשְׁנֵה unquestionably does in ver. 15, or 'a duplicate parcel of money,' when it will be equivalent to דָּבָר דָּבָר ver. 22. That the latter is the meaning here is apparent from the separate mention of the 'money which was brought back.' בְּיָדָם § 221. 1. *a*; the sing. form of the noun is due to the special significance of the phrase, which does not mean literally *in your hands*, but *in your possession* or *along with you*, see on 37 : 21. הָמָּשָׁה § 153. 1.

14. אָחִיר § 249. 1. *b*. שֶׁבִּלְחִי § 65. *a*, pret. in relation to a future § 262. 1, *when* (lit. *according to the time that* § 285. 2) *I shall have been bereaved, I shall have been bereaved*. If this results in my bereavement, it must be so: there is no avoiding it. Comp. John 19 : 22.

15. דָּבָר יֶמֶשְׁנֵה-בְּכֶסֶף § 24. 4, apposition of the quantity with the material § 253. 2, comp. 41 : 1. מִבְּרִיָּה is here the direct object of וַיִּגְרְבוּ § 271. 2; it might with equal correctness have been מִבְּרִיָּה with He directive, 46 : 3. 4.

16. לְאַשֵּׁר § 285. 2. וַיִּשְׁבֶּת, the only example of Hholem with a לֹ gutt. imper. § 125. 1. בִּצְהָרָהּ § 203. 5, *the well-known period of noon* § 245. 3.

17. קִיָּיָה § 256. *d*. 18. בֵּית § 273. 5. וְלִקְחָהּ § 132. 2.

19. בָּרַח § 274. 2. *b*. 20. כִּי § 240. 2.

21. וַיִּנְגְּדָהּ § 99. 3, the apodosis may begin here or with וַיִּהְיֶה § 287. 2. וַיִּמְשְׁקֶהָ, the precious metals were weighed, not coined.

26. הַיָּד הַגִּישָׁה, the marginal note אֵל הַגִּישָׁה *dagheshed Aleph* calls attention to the point in this letter, which is commonly explained as Mappik § 26. וַיִּשְׁתַּחֲוֶה § 176. 1.

27. וַיִּשְׁאַל, followed by לְ both before the person to whom and the subject to which the question was directed. וְהָיָה used absolutely to indicate condition, *in health* § 274. 2. *e*; there is no need of assuming it to be an adjective. הָיָה § 249. 1, *your old father*.

28. וַיִּשְׁתַּחֲוֶה § 46. 29. וַיִּהְיֶה § 61. 1, § 141. 3.

30. הַבְּדִרָה to the inner apartment, or it may mean to his chamber § 245. 3. *a*. שָׁמָּה *thither* is used, when previous motion is implied, even though this is not expressed by the immediately preceding verb, *wept on coming thither*, where our idiom requires 'wept there.'

32. The laws of caste in Egypt forbade promiscuous intercourse with foreigners, Herod. 2. 41; and Joseph, who was allied to the priestly caste, ate separately from the other Egyptians. וַיִּבְלֶיךָ § 88 (2 and 3

m. pl.), § 263. 3. רָחֹקָה, not merely offensive, but an object of religious abhorrence.

33. וַיִּתְחַמְּתוּ, followed by אֵל § 272. 3, expressed their wonder *to* one another by looks or words.

34. גִּתְרָב § 260. *a.* מִשְׁאָה § 215. 1. *b.* חֲרִיטֵי *handfuls*, hence equal parts, *five times*; חֲרִיטֵי would mean *hands*, the fem. plur. is commonly used for the derived senses § 203. *a.* וַיִּשְׂבְּרוּ, drank to satiety, as much as they wanted, not necessarily to intoxication, though the word is often so used, comp. Hag. 1:6.

CHAPTER XLIV.

1. מִלֵּא § 271. 1, § 273. 1. שָׁאָה § 131. 4, without לְ, but see מִלֵּא 43:32, § 267. *b.*

2. חֲרִיטֵי § 256. חֲרִיטֵי const. of object § 254. 9, *his money for grain*, comp. on 42:19. חֲרִיטֵי § 22. *a* (5). חֲרִיטֵי § 92. *c.*

3. חֲרִיטֵי § 82. 1. *a* (3), § 156. 2.

4. חֲרִיטֵי § 100. 1. חֲרִיטֵי § 231. 4. *a.*

5. חֲרִיטֵי *this*, assuming the presence of the cup, and their knowledge of what he referred to. חֲרִיטֵי § 263. 4, with כֹּ, a person being said 'to drink *in* a cup,' because he drinks what is in it. חֲרִיטֵי abs. infin. § 92. *d.* חֲרִיטֵי § 141. 2 (p. 174).

7. חֲרִיטֵי § 263. 2, *why will my lord speak*, the thought being directed not only to the fact that he has just spoken in this manner, but to his probable persistence in it. חֲרִיטֵי § 219. 1. *a*, lit. it is *unto profane to thy servants from doing*, we esteem it utterly profane and detestable, so that we would not do. The idiomatic phrase may perhaps be best rendered in English, 'far be it from thy servants to do.' חֲרִיטֵי, the prep. in its negative sense before an infin. *away from doing*, i. e. so as not to do.

8. חֲרִיטֵי, indefinite § 248. חֲרִיטֵי fut. to preceding pret. § 263. 1, *how should we after that steal*.

9. חֲרִיטֵי § 156. 2, § 287. 2. חֲרִיטֵי with לְ twice, comp. 1:29. חֲרִיטֵי § 231. 3. *a.*

10. חֲרִיטֵי § 65 (1), the marginal note is abbreviated for חֲרִיטֵי חֲרִיטֵי *Kamets with Zakeph Katon*, § 9. 1. חֲרִיטֵי, emphatic contrast § 243. 1.

12. חֲרִיטֵי § 260. 2 (2), *in or at the eldest*, comp. in Lat. *maximus natu*. חֲרִיטֵי § 140. 5.

13. חֲרִיטֵי § 220. 2. *a.* 14. חֲרִיטֵי § 276. 1. חֲרִיטֵי § 236. 2.

16. חֲרִיטֵי pron. used adverbially § 235. 3 (4). חֲרִיטֵי § 82. 5, § 96. *b.* חֲרִיטֵי § 236. 1. חֲרִיטֵי . . . חֲרִיטֵי § 285. 1.

17. *לְשָׁלֵם*, *in peace*, comp. 2 : 18, 37 : 4.

18. *בְּ* § 240. 2. *בְּעִנְיָהּ* prep. expressive of hostility, *against*, see on 37 : 10. *בְּ* assigns the reason why he deprecated Joseph's anger. *כְּמִצְרָיִם*, strictly *like thee like Pharaoh*, thou art like Pharaoh in authority.

20. *אִם* pret. or part. § 156. 2. *אִם* § 262. 2, *has loved him*, with the implication that he still does so.

22. *וְיָצֵא*, lit. *and he will leave his father and he will die*. It is put in the form of an affirmation that he would do so, and this result would follow, the implied condition being if the father's inability to part with his son were disregarded.

23. *וְיָסֵר* § 150. 2, § 269. *a*.

27. *וְיָדַעְתֶּם* § 262. 2, the pronoun emphatic § 243. 1, *you know yourselves*.

28. *וְיָסֵר* § 245. 3. *וְיָסֵר* § 282. *a*.

29. *וְיָסֵר* pret. with Vav conv. has its signification here determined by the immediately preceding *וְיָסֵר* § 265. *b*, *and now ye are taking*, etc.

32. *כִּי* refers generally to what precedes, and assigns the reason why Judah in particular was so urgent in the matter. I speak as I do, *for*, etc. *וְיָסֵר* *pledged the lad from with my father*, i. e. obtained him from my father by the pledge or security which I gave.

33. *וְיָסֵר*, primarily *under*; then, as one thing coming in under another removes it and takes its place, *in place of*, *instead of*.

34. *וְיָסֵר* depends on the implied answer to the preceding question, I cannot go up *lest*, etc. *וְיָסֵר* with *וְיָסֵר*, *gaze upon*, is stronger than with the direct object, when it means simply *see*. The prep. denotes that the sight not only falls upon the object, but remains fixed, rests *in* it, see on 1 : 4, 3 : 3.

CHAPTER XLV.

1. *לְכָל* *in reference to all*, he could not maintain a self-restraint such as had regard to bystanders. *וְיָסֵר* *by him*, see on 42 : 24. *וְיָסֵר* *from by me*, or *לְכָל* may retain something of its original force, *from upon me*, their presence being represented as burdensome and lying as an oppressive load *upon* him, comp. 42 : 36. *וְיָסֵר* § 150. 3.

2. *וְיָסֵר* § 197. *d*, § 275. 2. *b*. 4. *וְיָסֵר* . . . *וְיָסֵר* § 285. 1.

5. *וְיָסֵר* *let it not burn in your eyes*, i. e. let not anger be kindled there. Anger is here and 31 : 35 spoken of as manifesting itself in the eye.

6. וְזָה, used adverbially § 235. 3 (4), see 43 : 10. וְאַתָּה, see on 39 : 20, 40 : 13. חָרִישׁ § 185. a. : וְנִקְצִיר, Vav used after a negative disjunctively, or § 287. 1.

7. וְלִפְתָּחוֹתָיו followed by לְ § 272. 2. a, *to preserve life to you*. לְלִפְתָּחוֹתָיו § 207. 1. c, the fem. may be used as an abstract, *unto a great deliverance*, or as a collective § 198, *unto a large escape*, so that not a mere fraction but a numerous body might escape this peril.

8. אֲנִי, pronoun expressed because of the contrast with the following הָאֱלֹהִים § 243. 1. כִּי, *for*, after a negative equivalent to *but*, see 42 : 12. לְפָנָיו. Pharaoh had the highest regard for him, was guided entirely by his counsels, and had entrusted the supreme management of everything to him. וְאַחֲרָיו followed by וְ, see on 1 : 18.

9. רָחֵם § 148. 3. 10. וְהָיִיתָ § 100. a (1), § 276. 1.

11. שָׁמַיִם § 253. 2.

12. רָאִיתָ § 259. 2, § 278. אֲתִי, כִּי § 220. 1. c. הַמְדַבֵּר is the subject and כִּי the predicate, *the mouth speaking to you is my mouth*.

15. וַיִּנָּשֶׁק with the direct object, or more commonly, as here, with לְ § 272. 2. a, *gave a kiss to, etc.*

16. אָכַל § 274. 2. b. 18. וְאָכַלְתֶּם *eat ye*; the imper. is permissive.

19. אֲמַרְתָּה § 86. b (2 m. s.), § 262. 2, *thou art charged to say to them, etc.*

20. וַיַּעֲנֶה, see on 37 : 21; pity like other emotions expresses itself in the eye, comp. ver. 5. - אֵל see on 37 : 22. חָתַם § 153. 5, § 157. 3, *to have compassion upon, spare*, followed by עַל, since the act proceeds from a superior and reaches down *upon* an inferior. : הָיָא § 258. 2.

21. וְנִגְשֵׁי-בֵן, preliminary statement of what is more fully described in detail from ver. 25 onward, comp. 42 : 20. וַיְחַדֵּשׁ continues the narration according to the succession of ideas in the mind of the writer, though it is not subsequent in the order of time to the statement of the preceding clause, see on 2 : 8. 19. עַל-פִּי *according to the command of*, see on 41 : 40.

22. אִישׁ in distributive apposition to לְכָל; when אִישׁ is used in the sense of an indefinite pronoun it rarely receives the article. Where it does receive it, as here and 1 Sam. 26 : 23, 1 Kin. 8 : 39, Prov. 20 : 3. 17, the article has its generic or universal force § 245. 5, 'a suit of clothes *to the man*' throughout the entire company, i. e. to each person. חֲלָפֵי חֲלָפֵי, i. e. a suit; the plur. is used with reference to the different articles composing the dress, for each of which a change was furnished. עֶשֶׂה § 251. 1. a. שֶׁקֶל, supply 'shekels,' as that was the most familiar denomination § 251. 2. c; so 'a million of money' would mean dollars in America and pounds sterling in Great Britain. כֶּסֶף § 253. 2.

23. כְּזֶה. Some refer the pronoun to what precedes, *like this*, i. e. the same as he had given his brothers, and in addition ten asses, etc. As, however, there is no conjunction before וְכֵן, it is more natural to refer כְּזֶה to what comes after, as in vs. 17. 19, so that *like this* is equivalent to 'as follows.' מִזֶּה prep. in partitive sense.

24. אַל-תִּרְצַח, see on 37 : 22, Ges. renders *tremble not, be ye not timid*, but the ordinary meaning of the word yields a more suitable sense, *be not angry*, do not get into angry altercation with each other as to the part which you respectively took in this crime against me as well as against my father.

25. וַיִּבְּאֵהוּ § 271. 2.

26. וְכִי- and that depends upon וַיִּבְּאֵהוּ, and marks a transition from the direct to the indirect mode of citation. מִשָּׁל with כִּי, see ver. 8. וַיִּכְבַּח § 153. 5, *was benumbed*, remained cold and without emotion, or perhaps stunned by the intelligence which he was unable to credit. הָאָדָם followed by לְ before the person or thing to which faith is given.

27. לְשֵׁמֶה § 131. 4.

28. וַיִּשְׂרָאֵל. Although the names Jacob and Israel are often used interchangeably as simple equivalents, there appears to be a significance in putting this language in the mouth of prevailing *Israel*, 32 : 28. אֶמְנִית § 263. 1. *b*.

CHAPTER XLVI.

1. וַיִּבְרָא § 276. 2. וַיִּבְרָא § 256. *d*. וַיִּזְכֹּר, in memory of the divine covenant there made with Isaac, and probably upon the altar which Isaac had built, 26 : 23—25.

2. בְּמִצְרָיִם, indefinite plur. though one only is intended, see on 37 : 8.

3. מִן-הַמָּדְרָה § 144. 3, § 148. 2, the prep. מִן usual after verbs of fearing may be explained as indicating the source *from* which the fear proceeds, or that *from* which the fear would incite to flee. Upon the latter hypothesis מִן would here have a negative sense before the infin. *away from going down*, i. e. so as not to go down, see on 44 : 7.

4. אֶמְנִית § 243. 1. אֶמְנִית § 169. 3. וְעַתָּה 282. *a*, the emphasis of the repetition is increased by the unusual position of the infin. which here stands after instead of before the finite verb, and by the particle בָּהּ which implies accession, *I will bring thee up, yea, bring thee up*. וְיָיִתְּ, the subject stands emphatically before the verb § 270. *a*. וְיָיִתְּ shall put his hand upon thine eyes, pay the last tribute of affection by closing the eyes in death.

5. אֶתְּ § 276. 2.

EXODUS. CHAPTER XX.

2. **o** The sections of the Masoretic text were doubtless intended to distinguish the several commandments, though it is remarkable that the division thus indicated agrees neither with that of the ancient Jews represented by Josephus and Philo, nor with that which prevails among the modern Jews. The former, like the majority of the Christian fathers and the Reformed Churches of the present day, regarded the prohibition of idolatry, ver. 3, as the first commandment, that of image-worship, vs. 4-6, the second, and under the tenth they included the whole of ver. 17. The latter find the first commandment in ver. 2, though it has not the form of a command, combine the prohibition of idolatry and image-worship, vs. 3-6, as the second, and include the whole of ver. 17 in the tenth. The sections of the text, on the contrary, agree with the division of Augustine, which after him became current in the Latin church, and was retained likewise by Luther. According to this the first commandment, vs. 2-6, prohibits both idolatry and image-worship, no distinction being made between offences against the unity of God and against his spirituality; and two commandments are devoted to the sin of coveting, ver. 17, though this is attended with the inconvenience of creating a distinction in things fundamentally identical, and is moreover precluded by a variation in the order of the clauses in Deut. 5, where the decalogue is repeated.

The **o** after ver. 7 indicates a wider separation than **o** (see on Gen. 1:5), and is perhaps designed to mark the limit of the first table, a more equable division of the matter being attained thus than by dividing at any other point.

This passage is provided with a double system of accents, § 39. 4. *a*, one having relation to its division into verses and the other into commandments. Thus vs. 2-6 are accented both as separate verses and as forming together one paragraph: so also vs. 8-11. And the sixth, seventh, eighth, and ninth commandments (according to the ordinary reckoning), are accented both individually and as forming together a single verse; they are so numbered in Deut. 5, though the common enumeration in Ex. 20 makes them four distinct verses. Where the limits of the verse and of the commandment are identical, as in the third, ver. 7, and the fifth, ver. 12, the two systems of accents coincide and are reduced to one. In ver. 17 there is but a single series of accents, its first clause having no separate accentuation to distinguish it as a complete commandment; the **o** in this verse is also omitted in many manuscripts and in a few printed editions.

When considered as one paragraph, vs. 2-6 are divided into three clauses, § 36. 1, the first ending at **וְהָיָה**, ver. 5, and the second at **וְהָיָה**, ver. 5. The Segholate clause is subdivided at **וְהָיָה**, **וְהָיָה**, and **וְהָיָה**, ver. 4, **וְהָיָה**, ver. 3, **וְהָיָה** and **וְהָיָה**, ver. 2. In the second clause both the subdivisions and the immediate antecedents of Athnahn coincide with the accents before Silluk, which marks the last clause of ver. 5 taken by itself. The third or Silluk clause is subdivided at **וְהָיָה**. Returning to the two subdivisions of the first clause in ver. 2, the Zakeph Katon of the first is preceded by Munahh and Pashta, the R'bhia of the second by Munahh and Geresh, and this by Kadhma, T'lisha K'tanna and Munahh. This same verse, when accented separately, consists of two clauses, the first ending at **וְהָיָה**, which is preceded by Munahh and Tiphha, while **וְהָיָה** is preceded by Merka and Tiphha, and this by Merka and T'bhira, and this by Darga. In most editions, though not in all, **וְהָיָה** has an Athnahn additional to the two accents already explained. This indicates a paragraph of two clauses, of which the first is ver. 2, and the second ver. 3, and consequently represents the ordinary Reformed view of the length of the first commandment.

3. **וְהָיָה**, this may either be joined by Makkeph to the following word and receive Methegh, or it may receive Munahh whether as the second conjunctive before T'bhira or as the fourth before Geresh. **וְהָיָה** § 275. 1. **וְהָיָה** § 39. 4. *a*, upon my face, i. e. before me, an act performed in the presence of another being said to be upon his face, just as we speak of anything adjacent in a lateral direction as 'upon one's side' or 'upon his right or his left hand.' Others give to *face* here the sense, which it sometimes has, of *person* or *self*; **וְהָיָה** will then mean either *above me*, or *besides me*, the preposition denoting something superadded.

4. **וְהָיָה** § 243. 2, may either be followed by Makkeph or have one of the conjunctives by which it is accompanied; in the former case the following **וְהָיָה** will have Daghes forte conjunctive, in the latter it will remain without it, as is indicated by the Raphe § 27. **וְהָיָה** § 256. *c*, see on Gen. 45 : 6. **וְהָיָה** is not a second object of **וְהָיָה** § 273. 3, *make an image or any form of God (out of) that which is*, etc. but has **וְהָיָה** for its antecedent. **וְהָיָה**, see on 1 : 7.

5. **וְהָיָה** § 111. 3. *a*. **וְהָיָה** § 207. 1. *a*, that the second generation, though not explicitly mentioned, is not to be excluded, is both obvious in itself and apparent from 34 : 7. **וְהָיָה** § 102. 3, *in reference to those hating me*. This law of divine retribution holds in regard to God's enemies, who are regarded as perpetuating from generation to generation an organized opposition to the divine government, and thus

as justly liable for the sins of their predecessors which they justify and increase by accessions of their own. The links of this fatal connection can only be broken by leaving the ranks of those who 'hate' God, and becoming allied to those who 'love' him.

6. לָאֲלָפִים *to thousands*, not contemporaneous individuals merely, but counted down the line of descent, i. e. so many generations, as appears both from the contrast with the preceding verse and from the parallel expression in Deut. 7:9. וְלִשְׁמֵרָה § 254. 9. *b*.

7. תִּשָּׂא *thou shalt not lift up the name of Jehovah thy God to vanity or falsehood*, i. e. bring it into connection with what is false, or as the 'lifting up' intended is by means of the voice, the verb may be translated *thou shalt not utter*. לִשְׂמָה § 16. 1, the article before an abstract noun in a universal sense § 245. 5.

8. זָכֹר § 268. 2. The trifling differences in the text of the commandments in Exodus and in Deuteronomy are no disparagement to the accuracy of either book. Exodus gives us doubtless an exact transcript of the tables of stone upon which they were engraved. Deuteronomy contains the law as reiterated and enforced by Moses in his address to the people, in which case it is natural to expect less regard to verbal precision than to the substantial meaning. Accordingly in Deut. 5:12 שָׁמַר *observe* is substituted for זָכֹר *remember*, and this latter word is reserved to introduce the special consideration which is there urged for the observance of the Sabbath: "And remember that thou wast a servant in the land of Egypt and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." This is not inconsistent with the appointment of the Sabbath to commemorate the rest of God after the work of creation. In conformity with this grand ideal, man weekly finishes his toil and enters into rest, the rest which God has appointed, a type and foretaste of the ultimate release which God is preparing for him in communion with himself. The release from Egyptian bondage was a preliminary realization of this great sabbatic idea, and a fresh type and pledge of the final consummation. It affords a fresh reason, therefore, and one of peculiar force to Israel, why the Sabbath should be faithfully kept. It is accordingly quite appropriate, in the address of the lawgiver to the people, while the law itself as engraved on stone presents a motive more in accordance with its universal and perpetual obligation. The other variations are still more unimportant, and consist of the insertion or omission of the conjunction *and*; the substitution of one word for another which is synonymous, as שָׁיָא for שֶׁקֶר *falsehood* in the ninth com-

mandment, *תְּחַמְדָּה* for *תְּחַמְדָּה* *desire* or *covet* in the tenth; a rhetorical amplification, as in both the injunction and the promise of the fifth, the insertion of ox and ass along with cattle, as well as of the clause 'that thy man-servant and thy maid-servant may rest as well as thou' in the fourth, and of field after house in the tenth; and the alteration in the order of the clauses of the tenth, the importance of which in the question of the proper division of the commandments has been already adverted to, see on ver. 2.

Considered as one paragraph, vs. 8—11 are divided into three clauses, the first ending with *מִלֹּאבְדָּקָה* ver. 9, and the second with *הַמִּצְוִיָּה* ver. 11. The first clause is subdivided at *לִקְדָּשׁ* ver. 8. The second at *הִלְחִיטָהּ*, *בְּשִׁעְזָהּ*, *מִלֹּאבְדָּהּ*, *וּבְדָהּ*, *וּבְדָהּ*, ver. 10, besides the subdivisions in ver. 11, in which the two systems of accentuation coincide.

9. *גִּזְרָה* § 274. 2. *a*. : *מִלֹּאבְדָּקָה* § 214. 1. *b*, § 221. 2. *a*.

10. *וְהִלְחִיטָהּ*, the article omitted before the noun, though retained before the adjective § 249. 1. *c*, or more probably the noun is in the construct, see on Gen. 2 : 3. *לִיְהִי* § 231. 3. *a*. *תִּשְׁמְרָהּ* § 276. 1 and 3. *וּבְדָהּ* § 221. 2. *a*. *וּבְדָהּ* § 211. *a*. *בְּשִׁעְזָהּ*, used not of private dwellings but of the gates of public edifices or of cities : here of course the latter.

11. *וְהִלְחִיטָהּ* § 157. 3. 12. *וּבְדָהּ* § 79. 2, § 88 (2 and 3 m. pl.).

16. *בְּרִיָּה*, see on Gen. 37 : 10.

18. *וְהִלְחִיטָהּ* § 275. 2 *see* in the wide sense of *perceive*, used of objects some of which addressed themselves to a different sense than that of sight, comp. Gen. 2 : 19, 42 : 1. *קָדָשׁ* predicate § 273. 4. *וְהִלְחִיטָהּ* § 275. 2. *a*. : *מִלֹּאבְדָּהּ*, see on Gen. 1 : 7, 37 : 18.

20. *לִבְיָדָהּ*, when the infin. with *בְּיָדָהּ* takes *לִ*, this may either precede the particle, 2 Sam. 14 : 20, 17 : 14, or follow it, 1 Chron. 19 : 3. *נִסְיָה* to *try* you, i. e. as explained in the following clause, whether you can thus be made to fear him and avoid sin. *לִבְיָדָהּ*, see on ver. 3, that *his fear* § 254. 9 *may be before you*. This may mean either that the fear of God may be inspired by the spectacle transacted before you, or that his fear may be the thing to which you look in all your conduct, and by which you are guided, comp. Ps. 36 : 2. *לִבְיָדָהּ*, see on Gen. 3 : 11, commonly followed by the infin., only in a few instances, as here, by the finite verb. : *תִּשְׁמְרָהּ* § 112. 4.

21. *נִסְיָה* § 80. *a* (3). *וְהִלְחִיטָהּ* § 193. *c*.

JUDGES. CHAPTER XIII.

1. *וְהִלְחִיטָהּ* § 150. 2 (p. 181), § 269. *a*. *הִלְחִיטָהּ* generic article § 245. 5. *a*, LXX τὸ ποιηρόν. The recurrence of the same phrase at the beginning

of each section of this book, 2: 11, 3: 7. 12, 4: 1, 6: 1, 10: 6, affords a strong incidental proof of unity of authorship. *בְּעֵינָיו* *in the eyes of*, that which was evil in his view, as judged of by him. *בְּיָדָם* *into the hand of*, i. e. into their power. The noun is singular on account of its secondary sense in this phrase, see on Gen. 37: 21. The prep. *בְּ* properly means *in*; it retains this sense after a verb of motion, denoting that the thing spoken of not only comes *to* a particular place, but remains *in* it. *פְּלִשְׁתִּים*, commonly, as here, without the article, because *Philistim*, Gen. 10: 14, is the proper name of the nation, like Israel, Edom, Amalek. It is in this plural form rarely used as a Gentile derivative, so as to receive the article § 245. 5. *a*, thus *פְּלִשְׁתִּים*, 2 Sam. 5: 19, 2 Chron. 21: 16, 26: 6. *אַרְבָּעִים* § 251. 1 and 2. *שָׁנָה* § 274. 2. *a*. These forty years extend beyond the life of Samson to the decisive victory gained over the Philistines at Mizpeh by Samuel, 1 Sam. 7: 13.

2. Marg. note *הַפְּתָרָה בְּשֵׁם*, *Haphtarah of שֵׁם*, i. e. here begins the Haphtarah or lesson from the prophets corresponding to or to be read in connection with the Parashah or lesson from the law beginning Num. 4: 21, and called *שֵׁם*, because this word occurs near the commencement of it. *אֶרֶץ* § 248. *a*. *מִזְפֶּה*, a town originally assigned to Judah, Josh. 15: 33, but subsequently transferred to Dan, Josh. 19: 41. *בְּקִרְבָּהּ*. The supernatural circumstances connected with the birth of Samson, as with that of Isaac, of Samuel, and of John the Baptist, make more conspicuous the fact that he was not a product of nature but a gift of divine grace, in this a type of the great deliverer whose birth was supernatural in a still higher sense.

3. *מַלְאָכֵי יְהוָה* § 246. 3, not *an angel*, but *the angel of Jehovah*, who repeatedly appears in the Old Testament as the messenger of Jehovah, and yet is expressly identified with Jehovah, ver. 22, Ex. 3: 2. 4, 23: 20. 21, Judg. 6: 12. 14. *וְהָרִיתָ* § 16. 1, the sense of the pret. with Vav conv. is determined by its being a sequence of the present indicated by *הָיָה* § 265. *b*.

5. *וַיְבָרֶכֶת* part. with the inflection of the pret. § 90 (2 f. s.). *נָזִיר* consecrated to God, const. before the object § 254. 9, and hence not necessarily definite § 249. 1. *b*, *a Nazarite unto God*. *נָזִיר* § 135. 2. Samson only began what was reserved for Samuel, Saul and David to complete.

6. *אִישׁ הָאֱלֹהִים*, *the man of God*, the person of whom she speaks is clearly defined in her own mind, and in the vividness of her impressions she speaks as though he were also known to her husband. *נִירָה* § 266. 1. *שָׁמָּה* § 119. 2. *אֵי-מֵהָ* § 75. 2, *from what place? whence?*

אֵלֶּיךָ, the indirect quotation, which in Hebrew is much less frequent than the direct.

8. בָּרִי § 240. 2, see Gen. 43 : 20, 44 : 18. בָּרִי § 199. c, § 201. 2. : הַיּוֹנֵק Pu. pret. § 93. b, signifying a past in relation to the preceding future § 262. 1, with the art. in the sense of the relative pron. § 245. 5. b, *who shall have been born*. Others explain it as an abbreviated Pu. part. for בָּרִי § 93. e. Marg. note the ל with Daghesh.

9. בָּרִי with בָּ as other verbs of sense, see on Gen. 3 : 3, implying the intimate contact of the sense with its object. בָּרִי, see on Gen. 40 : 8.

10. הַיּוֹם, not *to-day*, which would be הַיּוֹם without the prep. § 245. 3. b, but *in the* well known *day*, or as we should say, 'the other day.'

11. : אֲנִי I am. As there is no word in Hebrew answering to 'yes,' an affirmative answer is mostly given by means of the personal pronoun, Gen. 27 : 24, 1 Kin. 18 : 8, or by repeating the verb contained in the question, 1 Sam. 23 : 11. 12.

12. בָּרִי § 97. 2. b, § 275. 1. : הַיּוֹנֵק הַיּוֹנֵק. Gesenius, Lex. under הַיּוֹנֵק translates, *what will be the manner of the child* (i. e. what sort of a child will he be) *and what will he do?* But it is plain both from Manoah's prayer, ver. 8, and from the angel's answer, vs. 13, 14, that the question relates not to the appearance and actions of the child, but to the duty of the parents. The true rendering, therefore, is, *what is the judgment of the child*, const. of object § 254. 9, the law or requirement respecting him, *and the treatment of him*, suf. denoting the object, what must we do to him, or even before his birth in relation to him?

16. בָּרִי § 111. 2. b, with בָּ in a partitive sense, *eat in or into thy bread*, i. e. eat of it. בָּ for is connected with ver. 15, and explains how Manoah came to make such a request.

17. בָּרִי *who* § 75. 1 is used because the reference is to a person, though בָּרִי *what* might have been expected and actually occurs elsewhere in the like connexion, Gen. 32 : 28, Prov. 30 : 4. בָּרִי assigns the reason for asking after his name, which is presented not conditionally but in the form of an assertion, comp. Gen. 44 : 22, *for thy words shall come to pass and we will honour thee*. בָּרִי, marg. note יֹדֵה Yodh *superfluous*, so that the K'ri is בָּרִי, agreeing in number with the verb § 48, while the K'thibh בָּרִי does not § 275. 1, comp. ver. 12.

18. בָּרִי § 263. 2, with בָּ of the subject respecting which the inquiry is made, see on Gen. 40 : 27, 43 : 7, *why is this that thou wilt ask in respect to my name?* The state of mind, from which the question proceeded, still continued, and it was liable to be asked, until it should

be answered, comp. Gen. 44:7. וְהָיָה, marg. note, abbreviated for וְהָיָה אִם אֶתְּרִיב אֶתְּרִיב, *other copies with Makkeph*, in some editions וְהָיָה instead of having a conjunctive accent is joined by Makkeph to the following word. : אֶתְּרִיב, marg. אֶתְּרִיב *Aleph superfluous*, so that the K'ri is : אֶתְּרִיב, the pausal form § 65 (3) of אֶתְּרִיב I. 1. from אֶתְּרִיב root § 184. ל, cognate and equivalent to the אֶתְּרִיב noun אֶתְּרִיב, comp. Is. 9:5. The K'thith is אֶתְּרִיב, an adj. derived from the preceding noun § 184.

19. אֶתְּרִיב subject omitted § 243. 1, *making marvellous to act*, i. e. acting marvellously § 269. a, see on Gen. 2:3. : אֶתְּרִיב § 276. 3, in respect to the repetition in the following verse, see on Gen. 37:5.

20. אֶתְּרִיב. As there is no mention of the construction of an altar, doubtless the rock, ver. 19, upon which the offering was made is so called. The sacrifice of Manoah has sometimes been represented as a violation of the laws of the Pentateuch regarding the priesthood and the sanctuary. It is so only in appearance, however, not in reality. It was prescribed, Lev. 17:3—7, Deut. 12:5—14, that sacrifices should be offered only at the sanctuary, because there God ordinarily manifested himself; and he could be acceptably approached only through the appointed intervention of the priesthood, Num. 3:10, 16:40. But if God in an extraordinary way manifested himself in any other place, that became for the time a sanctuary: and if he appeared to any man without the intervention of the priesthood, that constituted him for the time a priest, and was his warrant for paying his worship directly without the aid of those officially appointed for the purpose. This extraordinary investiture, however, lasted only while the cause to which it was owing continued. While it was no violation of the law for Manoah to act as he did under the circumstances, it would have been sinful for him to have arrogated to himself thenceforward the functions of the priesthood, or to have established a permanent worship at the altar thus signally honoured.

21. אֶתְּרִיב § 172. 2, § 173. 2.

23. אֶתְּרִיב pret. conditioned by the preceding clause, *he would have taken* § 262. 1. אֶתְּרִיב § 175. 1. אֶתְּרִיב *at the time*, i. e. at this time § 245. 3, see on Gen. 39:10.

25. אֶתְּרִיב § 140. 5. אֶתְּרִיב § 119. 3. אֶתְּרִיב, so named from the circumstance related 18:12, and which occurred in the early settlement of the land, 18:1, Josh 19:47, long before the time of Samson, so that there is no anachronism in the mention of this name here. This was in the vicinity of Samson's residence ver. 2, and of the place of his burial, 16:31. Marg. note abbreviated from אֶתְּרִיב lit. *until so*, i. e. thus far. This marks the limit of the lesson beginning at ver. 2.

CHAPTER XIV.

1. *הַמִּזְקָה* § 196. *b*, § 219. 1. He local remains even after the prep. *בְּ* § 219. 1. *a*, and in ver. 5 after a noun in the const. *בְּרֵמֵי הַמִּזְקָה* vineyards at Timnath. In Josh. 19 : 43 the vowel termination is added merely to prolong the name, without reference to its local or directive force § 61. 6. *a*. It lay southwest of Zorah, in the direction of the plain of the sea-coast, and hence Samson 'went down' to Timnath, and 'went up' as he returned.

2. The marriage contract was usually made by the parents, Gen. 21 : 21, 24 : 3, etc., 34 : 4. 6. *קָחָהּ* take, the verb which is commonly used in speaking of matrimonial alliances, *her to (or for) me to wife*, the prep. implying a transition from one state to another, comp. Gen. 1 : 29.

3. *וַיִּשְׁמְרָהּ* § 276. 1. *עָמְדָה* § 275. 6, the father and mother are represented as speaking separately. *לְקַחָהּ* § 132. 2. *וַיִּשְׁמְרָהּ* § 262. 2, *she has been* and still is *right*, approved, pleasing.

5. *וַיִּשְׁמְרָהּ* § 276. 2 and 3. *בְּפִי שְׂרָפָה* § 208. 3. *d*, comp. *גָּרַי עָמְדָה* 13 : 15. 19.

6. *הַגִּידִי*, generic article § 245. 5. *d*.

8. *מִמֵּימֵי* from, indicating separation in point of time, i. e. *after days*, an indefinite period, see on 41 : 1. *בְּגוֹיָהּ* in the body, i. e. the skeleton, to which jackals and birds of prey would reduce it in a very short time. The attempt has been made to fasten upon the sacred writer the notion once prevalent among the Greeks and Romans that bees were bred by a putrefying carcass, Virg. Georg. 4. 299, etc. But his language suggests nothing of the kind. A parallel more to the purpose is Herod. 5. 114, the swarm of bees which took possession of the skull of Onesilus and filled it with a honeycomb.

9. *וַיִּשְׁמְרָהּ* § 282. *לְקַחָהּ* § 276. 3.

10. *וַיִּשְׁמְרָהּ* § 263. 4. *הַפְּתוּחָהּ* § 210. *a*.

11. *שְׂרָפָה* § 251. 2. *b*. *בְּרֵאֵתָם* § 102. 3, *they*, the parents or friends of his wife, who are suggested by the context, though not expressly mentioned : for use of prep. see on Gen. 39 : 10.

12. *וַיִּשְׁמְרָהּ* § 251. 4, § 274. 2. *a*.

13. *וַיִּשְׁמְרָהּ* § 287. 2. *אֶתָּם* § 243. 1.

14. The lion which sought to devour Samson, the representative and champion of Israel, was slain, and out of his carcass came sweetness and food. The riddle, like the incident which gave occasion to it, had a latent meaning for the Philistines and for every other foe, whether of the people of God or of the great captain of their salvation.

15. *הַצְּבִיטִי*. The rise of various readings from supposed difficulties

is well illustrated by the fact that several ancient versions here substitute *fourth* הַרְבִּיעִי for *seventh*, so the LXX, ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ. Doubtless they began their urgency as soon as they abandoned the hope of discovering the solution for themselves, but on the seventh day they enforced their request with the threat here mentioned. שֶׁאֵשׁ *with fire* § 245. 5, for the prep. see on Gen. 39:12. 14. הִלְכֵּה־שֵׁנִי Pi. inf.; some editions omit Methegh converting into the Kal inf., though Yodh is nowhere else retained in that form.

16. אָגִיר § 284.

17. שֶׁבַע § 251. 4 *the seven days*, i. e. the rest of the seven days from the time that the solicitation was first made of her, as in Josh. 4:14 'all his life' for 'all the rest of his life.'

18. הָאָז § 263. 1. *b*; *to go in* applied to the sun is *to set*, as *to go out* אָז is *to rise*. According to the Jewish reckoning the day ended at sunset. הִתְרַבָּה § 61. 6. *a*, § 196. *c*. מִיָּדִי § 260. 1. בְּעֶזְרִי, comp. Gen. 39:14, *ploughed with my heifer*, performed the work by aid which I furnished. מִצָּאֵת pret. modified by a previous condition § 262. 1.

19. אֲשֶׁר־בָּהֶן § 271. 2. וְהֵן § 175. 3. מֵהֵן prep. partitive of *them*, the inhabitants of the place, as is plainly enough implied, though they had not been expressly mentioned. אֲשֶׁר § 251. 2 and *a*. לְמִגְדֵּי § 254. 9. *b*. בָּהֶן § 271. 2. אֲבִיהֶן § 220. 1. *c*.

CHAPTER XV.

1. מִיָּמִים, see on 14:8. בְּגֵרִי prep. expressing intimate conjunction, see on Gen. 41:5, *with a kid*, taking a kid along with him.

2. הִקְטַנְתָּ § 260. 2 (2). טִיבָה § 260. 1. מִתְחַיֶּה, see on Gen. 44:33.

3. גִּטְיָהִי with *אֵין*, which may be taken in a comparative sense § 260. *a*, or in its ordinary signification, *I am guiltless from the Philistines, a parte Philistæorum*, i. e. as judged from their stand-point, guiltless so far as they are concerned, comp. Num. 32:22; prop. *I have been* and still am *guiltless* § 262. 2. הִפְצַנְתָּ § 245. 3. *b*. קִי- explains in what he was guiltless, *that I am doing*, etc.; part. expresses the proximate future § 266. 2.

5. בְּרֵךְ זֵיתִים. The ancient versions assume an ellipsis of the conjunction, *vineyards and olive trees*, comp. Deut. 24:17; according to most modern interpreters בְּרֵךְ is in the const. *olive-yards*.

6. וְיִזְאָמְרוּ § 243. 2. בְּאֵשׁ, see on 14:15.

7. תַּעֲשֶׂיוּ § 263. 2, *if ye will do like this*, if you are going to act in this manner, the action being regarded as not wholly past but as proceeding from a still existing state of mind, and therefore liable to be re-

peated, see on 13 : 18, Gen. 44 : 7. אֶרְאֶה I declare *that*, see on Gen. 43 : 10, *if I shall have avenged myself* § 77. 2, § 262. 1, *of you*, וְאַתָּה expressing hostility, see on Gen. 37 : 10, *then* § 287. 2 *afterwards I will cease*, but not before.

8. $\text{אֶרְאֶה זַרְעִי-עַל-יָרֵךְ}$, a proverbial expression denoting the completeness or the dreadful character of the slaughter, but whose precise signification is obscure. According to some authorities *leg upon thigh*, the phrase standing absolutely § 274. 2. *e*, comp. Gen. 42 : 6, means that their mangled members were piled promiscuously in heaps, or it might refer to the confusion of the fray as they were huddled together in combat or in flight. According to others עַל-יָרֵךְ upon here signifies *in addition to he smote them in leg and thigh*, the phrase being directly governed by the verb, which will then have a triple object § 271. 4 utterly disabling them; with this the English phrase 'to have one on the hip' might be compared. בְּיָדְךָ const. before the proper noun : הַמְּצֹלֶה which consequently makes the whole phrase definite § 246. 3. A particular well-known cave is doubtless meant.

9. בְּיָדְךָ , the prep. may have its local sense *in*, or denote hostility *against*. בְּיָדְךָ § 65 (3), § 246. 1. *a*.

11. וְאַתָּה § 251. 2. *a*. וְאַתָּה § 262. 2. וְאַתָּה , see on Gen. 1 : 18, 45 : 8. 26.

12. וְאַתָּה § 131. 4. וְאַתָּה with וְאַתָּה , see on Gen. 37 : 10. וְאַתָּה § 243. 1.

13. וְאַתָּה *for*, after a negative *but*. וְאַתָּה § 130. 1, with וְאַתָּה , see on 13 : 1. וְאַתָּה prep. see on Gen. 39 : 12. 14.

14. וְאַתָּה § 243. 1. וְאַתָּה , construed here as fem., but in ver. 13 as masc. § 200. *c*. וְאַתָּה § 245. 5. *d*. וְאַתָּה , the verb may be trans. with indef. subject § 243. 2, or intrans. and agree with וְאַתָּה . וְאַתָּה , see 14 : 15, 15 : 6.

15. וְאַתָּה prep. in instrumental sense, comp. ver. 13.

16. וְאַתָּה *heap* § 280. *a*, this form of the word is selected instead of the more usual one וְאַתָּה § 184. *a* (2), for the sake of the assonance or paronomasia, see on וְאַתָּה , Gen. 1. 2. וְאַתָּה § 175. 1.

17. וְאַתָּה § 174. 3, see on Gen. 39 : 10. וְאַתָּה , construction, see on Gen. 1 : 5.

18. וְאַתָּה *thou*, not I myself § 243. 1. וְאַתָּה , declaratively, showing his expectation, *I shall die*, or interrogatively § 284. וְאַתָּה § 245. 5, see on Gen. 39 : 12. 14.

19. וְאַתָּה . The prayer was made to וְאַתָּה , it is answered by וְאַתָּה ; this may illustrate the facility with which these divine names are interchanged, and how slender a basis the employment of the one

or of the other affords for the critical hypotheses built upon it in respect to the Pentateuch, see on Gen. 2 : 4. שֶׁבֶטֶת הַלֵּהי *the socket*, a cavity in Lehi (לֵּהי is here a proper noun), which received this name perhaps from some fancied resemblance to the socket of a tooth. אָרָא 3 m. s. indefinite § 243. 2.

20. שֹׁפְטֵי. The judges of Israel were not appointed for the purpose of deciding civil suits between man and man, nor were they simply civil magistrates receiving this specific title, because in states where the legislative, executive and judicial functions are combined in the same hand, the administration of justice is one of the most important as well as the most familiar attributes of sovereignty. But they were extraordinary officers divinely raised up and commissioned to *judge* Israel, i. e. to do the chosen people justice against their oppressors by delivering the former and punishing the latter, 2 : 16. 18, 10 : 1. 2. Several of them, as occasion demanded, discharged civil functions likewise. But there is no evidence of this in the case of all of them, none for example in the case of Samson ; and at any rate this was not the main design of the office. שֹׁפֵט § 251. 2. and *a*. This preliminary statement of the length of time that Samson judged Israel, which, after further details are given, is repeated at the end of his life, 16 : 31, is quite in accordance with the style of Hebrew history, see on Gen. 37 : 5. It, therefore, is no warrant for the suspicion that the life of Samson originally ended here, and that the following chapter was added subsequently, nor that this verse has by some error been transposed from its true position at the close of ch. 16.

CHAPTER XVI.

2. לֵּעֲדָתָם, supply 'it was told,' comp. Isa. 5 : 9. וְנָחַם, let us keep quiet *until*. אִיִּר may be in the inf. const. § 157. 1 or in the pret. § 156. 2, in the sense of the future perfect, being conditioned by the idea of futurity involved in the preceding particle § 262. 1.

3. וַיִּשָּׁחֶק, construed with direct object, or, as here, with אֶת, denoting contact with the thing grasped, see on Gen. 3 : 3, as we say, 'to lay hold on.' וַיִּשָּׁחֶק § 251. 4. וַיִּשָּׁחֶק § 275. 5.

5. וַיִּשָּׁחֶק might be a qualifying adj. with the article omitted § 249. 1. *b*, but it is more natural to regard it as the predicate § 259. *a*, *by what*, see on Gen. 39 : 12. 14, *his strength* is or is made *great*. וַיִּשָּׁחֶק § 35. 1, with אֵלָיו *prevail in respect to him*, i. e. over him. וַיִּשָּׁחֶק, you do that *and we* will do this § 243. 1. וַיִּשָּׁחֶק § 130. *b*, marg. *the Tav with Pattahh*. וַיִּשָּׁחֶק, in distributive apposition. וַיִּשָּׁחֶק, in apposition with 'shekels' § 253. 2, which is to be supplied § 251. 2. *c*.

7. כְּלִי-אִתָּךְ like an ordinary man, see on Gen. 2:23, lit. one of the mass of men § 248. a; in ver. 17 the expression is כְּלִי-אִתָּךְ like all other men. $\text{מִכָּל-בְּנֵי-אָדָם}$ properly means mankind, the human race § 245. 5.

9. עָלַי in reference to her, for her, to aid her. עָלַי upon thee, indicating hostility and imminence of approach, already pouncing down upon their certain prey. וְנִתְּנָה § 263. 3. וְנִתְּנָה-הָאֵשׁ § 256, § 245. 5. d. וְנִתְּנָה-הָאֵשׁ § 102. 3, in its smelling the fire; it cannot be rendered when the fire smells it, even if this yielded as good a sense, for the interposition of the suf. shows that the inf. is not in the const. before וְנִתְּנָה § 256.

10. וְנִתְּנָה § 142. 3, § 141. 2 (p. 174), with נָתַן denoting hostility.

11. וְנִתְּנָה . . . וְנִתְּנָה § 285. 1. וְנִתְּנָה § 111. 3. b, § 275. 1, the Niphal of this verb has Pattahh in all the forms which occur both of the preterite and participle, except 3 f. s. pret. וְנִתְּנָה .

13. An illustration of the manner in which various readings arise under the influence of parallel passages is afforded by the LXX, which inserts after this verse, 'and fastenest it with the pin to the wall, then shall I be weak as another man. And it came to pass when he was asleep that Delilah took the seven locks of his head and wove them in the web.'

14. וְנִתְּנָה § 246. 3. a.

15. וְנִתְּנָה § 262. 2. וְנִתְּנָה § 235. 3 (4).

16. וְנִתְּנָה § 272. 2. a. וְנִתְּנָה § 25, marg. the Lamedh weak (Raphe), i. e. without Daghesch forte § 27.

17. וְנִתְּנָה , see on 13:5. וְנִתְּנָה might be translated, if I had been shaven, then my strength would have departed, but it is more naturally spoken relative to the future, as in the parallel expressions in other verses, if I shall have been shaven, my strength will depart.

18. וְנִתְּנָה the K'ri וְנִתְּנָה substitutes the direct for the indirect quotation in the K'thibh וְנִתְּנָה . וְנִתְּנָה § 265. b.

19. וְנִתְּנָה the man whose business it was, the barber § 245. 3.

20. וְנִתְּנָה § 280. 1, lit. as time by time, as at other times: the prep. בְּ denoting conjunction, see on Gen. 3:3, as though time were placed by or beside time in a continuous series.

21. וְנִתְּנָה , see on Gen. 39:20.

23. וְנִתְּנָה , referring to a single idol § 201. 2.

25. וְנִתְּנָה K'thibh, for which the K'ri substitutes the infin. of the cognate verb וְנִתְּנָה § 179. 2. a. וְנִתְּנָה § 245. 3. וְנִתְּנָה with בְּ , comp. ver. 3.

26. וְנִתְּנָה K'thibh § 150. 1 (p. 181), the K'ri has the וְנִתְּנָה form.

27. מִלָּא § 271. 1. עַם־הָאָדָם § 245. 1, composing 'the people,' ver. 24. מִן־הָעָם, see on Gen. 43:30. מִן־הָעָם, see on Gen. 39:11. הִרְאָה, the part. with the art. may be resolved into the relative with the finite verb, *the ones gazing at*, i. e. *who gazed at*; on the construction of הִרְאָה with מִן, see Gen. 1:4, 44:34.

28. מִן־הָעָם § 35. 2. הָעָם § 47. הָעָם masc. here and 2 Sam. 23:8 K'thibh § 197. *b.* הָעָם § 245. 2. הָעָם § 91. *c.* § 271. 3, with מִן before the thing *on account of* which vengeance is taken, considered as the cause *from* which this effect proceeds: and also before the person on whom vengeance is taken, this being regarded as a compensation for past injuries exacted *from* them: in 15:7 it is followed by מִן. הָעָם-אֶחָד *vengeance of once* § 235. 3 (3), § 254. 6. *b.* which shall at one time avenge the entire wrong. Others make הָעָם refer to *eye*, and take the following מִן in a partitive sense, *vengeance of* (or *for* § 254. 9) *one of my two eyes*, supposing that he regards the vengeance, which he intends, as but half a satisfaction for the injury inflicted upon him. The Rabbins say that vengeance for the other was to be postponed to the retributions of the world to come. מִן־הָעָם § 22. *b.* § 223. 1. *a.*

29. הָעָם agrees either with הָעָם or with Samson: in either case it is parenthetic, and the following clause must be connected with הָעָם.

30. הָעָם § 172. 4. הָעָם the prep. denotes conjunction, *with might*, see on Gen. 3:3.

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3. הָעָם-לְהָאָדָם *unto the mountain*, i. e. they extended to it and upon it from the valley מִן־הָעָם, ver. 2, in which the encampments were. הָעָם, the Hebrews say *from this*, where our idiom requires 'in this direction' or 'on this side,' see on Gen. 1:7; הָעָם repeated is *this—that*, the finger being supposed to point first in one direction and then in its opposite. הָעָם, this is the central ravine, while the valley מִן־הָעָם embraced the entire depression between the mountains, including the elevated plateaus on which the rival armies lay. הָעָם, see on Gen. 42:23.

4. הָעָם-הַיָּדוּעַ the well-known champion § 245. 3, from הָעָם. The Vulg. *vir spurius* seems to derive it from הָעָם *a son*. הָעָם. Herodotus, 1. 68, speaks of a skeleton seven cubits long. Pliny, Nat. Hist. 7. 16, speaks of an Arabian of his own day who was nine feet nine inches high, and two men in the reign of Augustus who were half a foot taller.

5. הָעָם § 216. 1. *c.* הָעָם § 273. 3. הָעָם § 90 (pass.). הָעָם § 253. 2.

8. הָעָם § 245. 4, *the Philistine* par excellence, representing the entire body.

9. מִן־הַיָּמִינִי marg. abbreviated for $\text{מִן־הַיָּמִינִי מִן־הַיָּמִינִי}$. אֵל־בְּלִיָּהּ , see on Judg. 16 : 5.

12. הַיָּמִינִי § 249. 2. *c*, this *Ephrathite*, Gen. 35 : 19, viz. the one spoken of 16 : 1, etc. הַיָּמִינִי § 253. *b*. שִׁבְעָה , only seven are named, 1 Chron. 2 : 13-15, perhaps one may have died in early life or without issue. $\text{בְּאֵתֵּי הַיָּמִינִי}$, great age is elsewhere expressed by the words בְּיָמֵי אָבָה *come into days* or *advanced in days*, Gen. 24 : 1, Josh. 13 : 1, 23 : 1; *advanced among men* is here used as an equivalent phrase.

13. שִׁבְעָה § 251. 4. הַיָּמִינִי § 260. 2 (2), repetition in ver. 14, see on Gen. 37 : 5.

14. הָיָה § 258. 2.

15. מִצֵּדֵי *from beside Saul*, from being near him or with him, see on Gen 42 : 24, 45 : 1, although the original force of the prep. may possibly be preserved, *from waiting upon Saul*; as the servant stands while his lord sits, he may be said to be not only *by* him but *over* him. בֵּית־לֶחֶם may be the object of עָמַד *to Bethlehem* § 271. 2, or stand absolutely, *at Bethlehem* § 274. 2. *b*.

17. הָיָה § 251. 2. *c*, § 253. 2. וְהָיָה § 271. 2, § 273. 1.

18. בְּשָׁלוֹם *in respect to health*. וְהָיָה , pledge or token either of their welfare or of their receipt of the articles sent them.

20. עַל־שֹׁמֵר *upon a keeper*, in his charge, the care of them being devolved *upon* him, as though it were a burden to be carried. וְהָיָה , governed directly by וְהָיָה § 271. 2, and qualified by וְהָיָה which cannot be a predicate since it has the article § 259. 2.

21. וְהָיָה agrees in form with וְהָיָה , which is in apposition with וְהָיָה .

23. מִן־הַיָּמִינִי *K'thibh plains*, or it might be *caves*. וְהָיָה *K'ri*, *armies* or *ranks*. וְהָיָה , viz. those above recited, vs. 8-10.

25. וְהָיָה § 24. *b*. וְהָיָה § 104. *h*.

26. וְהָיָה § 73. 2. וְהָיָה § 275. 3. *a*.

29. וְהָיָה , either *was it not* my father's *command* by which he had been required to come, or better, perhaps, *was it not* merely a *word* which did not deserve such severe censure, Isa. 29 : 21.

32. וְהָיָה suf. may refer to Goliath, who might readily be understood to be the subject of discourse, though he is not mentioned in the immediately preceding verses *because of him* the effect being regarded as resting *upon* its cause; or it may, after the analogy of like expressions occurring elsewhere, Ps. 42 : 5, 142 : 4, Hos. 11 : 8, *let no man's heart fall upon him*, sink down upon itself under the burden of its own emotions.

34. וְהָיָה with וְהָיָה , see on Gen. 37 : 2. וְהָיָה § 265. *b*. וְהָיָה § 245. 5.

d, comp. *the wolf*, John 10 : 12. וְאֵת-הַדָּבָר § 271. *b*. קָה K'thibh referring distributively to the lion and bear as subject of נָשָׂא, קָה K'ri object of the verb.

35. וְהָיָה § 112. 3, with וְ connecting the verb with its object, see on Judg. 16 : 3. 26, or denoting the means or instrument of seizure, see on Gen. 39 : 12. 14. וְהָיָה § 14. *a*, § 61. 4. *a*, § 160. 2, marg. *the Tav with Daghesh*.

36. וְהָיָה § 265. *b*, *has become*, see Gen. 3 : 22. וְהָיָה § 255. 1.

37. Marg. פָּקָא בְּאֶמְצַם פְּסִיק *pause in the middle of a verse*.

39. מִלֵּל, see on Gen. 1 : 7. וְנִלְלָה § 150. 2 and 3 (p. 181).

40. וְהָיָה § 254. 2. וְהָיָה § 245. 3, as the two objects connected by וְ are identical, it must be translated *even*, comp. 28 : 3.

41. וְהָיָה § 185. *b*, § 282. *c*. 42. וְהָיָה § 172. 4.

43. בְּמִקְלָהּ indefinite plur. though only one is meant, see on Gen. 37 : 8: בְּמִקְלָהּ, the use of the prep. בְּ after verbs of cursing and swearing is by some derived from its signification of conjunction or nearness, *cursed by his gods*, uttering in their immediate presence the imprecation which they were expected to fulfil, and by others from its instrumental sense, comp. the Latin *per*, *by his gods*, as the instruments or agents in fulfilling his imprecation.

45. בְּשֵׁם *in the name of*, by the authority and as the representative of; or *with the name*, etc., as what he brought to oppose the weapons of the Philistine, the name of God, as that by which he is known, being equivalent to God himself as revealed. וְהָיָה § 253. *b*. וְהָיָה § 65. *a*, marg. abbreviated from פָּסוּק בְּסוֹף פָּסוּק *Pattakh with Soph Pasuk*, i. e. with Silluk § 36. 1.

46. וְהָיָה § 275. 2. *b*. וְהָיָה *there is a God to Israel*, Israel has a God, or *God is for Israel*, on his side.

47. וְהָיָה § 150. 2 (p. 181). 48. וְהָיָה § 265. *b*.

50. וְהָיָה § 260. *a*.

51. וְהָיָה *unto* after a verb of rest where previous motion is implied : *ran and stood unto the Philistine* is equivalent to *ran unto the Philistine and stood*, comp. וְהָיָה Gen. 43 : 30.

52. וְהָיָה. The schism in the time of Rehoboam only deepened and perpetuated a distinction, which had in various ways and for various causes been created long before between the powerful tribe of *Judah*, to whom Jacob had promised the sovereignty, Gen. 49 : 10, and the rest of *Israel*, comp. Josh. 11 : 21. וְהָיָה 2 m. s. indef § 243. 2.

54. וְהָיָה § 47, although the citadel was not taken until the reign of David, 2 Sam. 5 : 7, part of the city was held by the Israelites from

the time of Joshua, Josh. 15:63, Judg. 1:8. 21. : תִּשְׁכְּנֶה used here not in the strict sense of *tent*, as David was not connected with the army, but in the wider one of *habitation, dwelling*, compare 13:2, 1 Kin. 8:66. David now took Goliath's armour home with him as his lawful spoils, though he must subsequently have deposited Goliath's sword in the tabernacle, 21:9.

55. אֵיךְ § 273. 4. וְהָ § 249. 2. *a*. It has been thought strange that Saul should make these inquiries about one who had played the harp before him and been his armour-bearer, 16:21, etc. But we do not know what interval had elapsed, nor how much David had altered. Besides, the question concerns his parentage, which Saul had now a special reason for wishing to know, ver. 25, but which he might easily have forgotten, even if he recollected his person. הַמִּלְחָמָה § 245. 2. אִם, see on Gen. 42:15.

58. הַיְזָמִינִי § 246. 3. *b*.

1 KINGS, CHAPTER XVII.

3. בְּנֵהַל § 254. 3, prep. denoting close conjunction, *by the brook*, or as נָהַל includes in its signification the *valley* with the brook, it may have its primary sense *in*. לְפָנָיו, as the brook cannot be certainly identified, it is doubtful whether this means *before* or *east of*.

6. וְשָׁמָּה § 263. 4. 7. וְהָ, see on Gen. 41:1.

11. לְקָחָהּ § 132. 2.

14. הַתִּיבָה § 177. 3, § 179. 1. *a*. הָתִיבָה K'thibh § 132. 1, תִּיבָה K'ri.

15. הָיָה-הִיא K'thibh, הָיָה-הִיא K'ri. 16. הָיָה § 277.

18. וְהָיָה, declaratively or interrogatively § 284.

20. Marg. see 1 Sam. 17:9.

22. וְהָיָה with וְ, see on Judg. 13:9.

24. וְהָ *this I know*, or adv. *this time* § 235. 3 (4).

CHAPTER XVIII.

1. וְהָיָה § 275. 1, see on Gen. 1:14. הַשְּׂלִישִׁית, reckoned not from the beginning of the drought, but from Elijah's arrival at Zarephath, Luke 4:25, James 5:17. Marg. *Haphtarah of* וְהָיָה, i. e. here begins the lesson in the prophets corresponding to the lesson of the law, Ex. 30:11 etc. so called from its opening words, *according to the custom of the German Jews*.

3. הַמֶּלֶךְ *the royal house*, the palace § 245. 4. וְהָ, derivatives of transitive verbs are often followed by a direct object.

4. בַּמְּקָרָה *in the cave*, i. e. in each cave, comp. לְאִישׁ, Gen. 45 : 22. § 273. 3.

5. נִכְרִית *destroy*, be forced to kill them on account of our inability to feed them; others suppose it to mean simply *suffer to perish*. מִהִכְרִיתָהּ prep. partitive; marg. *other editions* have מִן הַכְרִיתָהּ *K'ri*.

7. הֲאֵתָהּ עָה, as in English, *is this you?*

8. אָנִי, see on Judg. 13 : 11.

10. וְיִמְצְאָהָּ *will not*, because unable to do so, hence equivalent to *cannot*, or, as conditioned by the preceding preterite, *could not find thee*.

13. אֵת אֲשֶׁר- § 271. *a.* הִמְצָאָהָּ § 280. 1.

15. כִּי, see on Gen. 42 : 16.

18. הַבְּעֻלִּים plur. because of the various epithets he bore, descriptive of the different characters under which he was worshipped, as Baal-berith Judg. 8 : 33, Baal-zebub, 2 Kin. 1 : 6, etc.

19. אֲכָלִי § 254. 1, *eating at the table*, prop. eaters belonging to the table.

20. Marg. *Haphtarah of* בִּי הָעָם *according to the custom of the Spanish Jews*.

21. מְסֻבִּים *limping upon two opinions* instead of treading firmly upon one. The LXX has *upon both knees*, *ὑγνύας*, in which it is followed by a few modern interpreters. לִבְעָלָהּ § 246. 1. *a.* וְנָהָ § 273. 2.

22. As the prophets of Astarte, ver. 19, are not separately mentioned here, or in vs. 25, 40, some have supposed that they were not present, but as the false prophets generally were gathered, ver. 20, and all of them were slain, 19 : 1, it is probable that the prophets of Baal only were named, since they were the most prominent and principal actors.

23. וְהִתְנִיחַ § 243. 2.

24. בְּשֵׁם prep. instrumental, *call with the name*, i. e. loudly utter the name § 272. 2. *b*, here by way of invocation; sometimes its proclamation is intended. הָיָה § 258. 2. וְנָהָ § 275. 2. *a.*

25. הָאֲשָׁרִי § 235. 3 (3). הִתְנִיחַ § 260. 2 (2).

26. וְהִתְנִיחַ *and they limped beside* (see on Gen. 42 : 24, 45 : 1) *the altar*, contemptuously said of the dancing which formed part of their idolatrous service. עָשָׂה § 243. 2.

30. מִזְבֵּחַ § 215. 1. *b*. This, like other altars which had been similarly destroyed in different parts of the land, 19 : 10, was doubtless erected by the true worshippers of Jehovah after the time of the schism, when they were prohibited from going up to the temple at Jerusalem. In this period of defection, as in the corresponding period in the days of Samuel, the prophets were invested with extraordinary powers adapted

to the emergency, and, as the immediate messengers and representatives of God, assumed the functions and prerogatives of the priesthood, who had either abdicated their office or had been excluded from it.

31. שְׁמִי *thy name*, and therefore of the entire people, not of a part merely, to which it had then been unlawfully restricted.

32. מִזֶּה § 273. 3. בַּשָּׂם , see on 1 Sam. 17 : 45. סֵאתֵיךָ § 203. 3, § 57. 2 (3), as two seahs or three pecks seem too small for the capacity of a trench surrounding the altar, some have thought that it occupied as much ground as would suffice for sowing two seahs of seed. But this on the other hand would make it too enormous. The suggestion is here offered whether the meaning may not be that its dimensions, viz. its width and depth, were those of a two-seah-measure $\text{בֵּית סֵאתִים זָרַע}$. Such a measure, which may have been a familiar one, would contain something less than a cubic foot; the trench would consequently be about a foot wide by a foot deep.

33. The order of procedure and even the terms employed are borrowed from the Mosaic law of sacrifice, Lev. 1 : 6-8.

34. מִזֶּה § 273. 3. וְיִשְׁעֵי 3 pl. fut., some editions are without Methegh, when it will be 2 pl. imper. וְיִשְׁעֵי § 19. 1, § 147. 1.

36. וּבְהִרְיֹתָ prep. indicates either the cause, see on Gen. 39 : 14, or the rule, as Gen. 1 : 26; marg. see on Judg. 13 : 17.

37. $\text{וְיָדְעוּ הָאֱלֹהִים}$ § 246. 1. *a*, according to the accents וְיָדְעוּ is connected with אֱלֹהִים , the subject, and separated from הָאֱלֹהִים the predicate. הַכֹּהֲנִים conditioned by the previous fut. יָדְעוּ , and expressing not what is already past at the moment of speaking, but what *will have* occurred, when they shall know it to be the case § 262. 1. וְיָדְעוּ back again to the faith and worship of their fathers, the patriarchs just recited.

39. הָיָא § 258. 2. Marg. see on Judg. 13 : 25.

41. הַצֶּחֱזֵק either *noise* or *abundance*.

43. הִרְגֵּה־יָם § 254. 9. *a*.

45. $\text{וְיָדְעוּ הָאֱלֹהִים}$ *until so and until so*, i. e. a very short time. This phrase is by some supposed to have been originally accompanied by a gesture of the hand, *until* one can do *so and* then *so*. Or the repeated adverb *so and so* may have an indefinite sense, whence *until so and so* means after an indefinite but brief period, as in English, 'by and by.'

46. Marg. Here begins *the Haphtarah* of מִזְמֹרֹת , Num. 25 : 10, etc.

CHAPTER XIX.

1. וְכַדְוֵי , used adverbially, 'the way in *which*,' *how*.

2. כִּי־ , as the formula of the oath precedes, equivalent to 'I swear *that*,' Gen. 42 : 16. כִּי־ § 245. 3. *b*. וְיָדְעוּ § 255. 1.

3. $\text{לְ} \text{בְּ} \text{לִי}$ *in reference to*, for the sake of.
 4. אָתָּה K'thibh, אָתָּר K'ri, as ver. 5, § 248. *a.* שָׁאַל נַפְשׁוֹ *asked his soul* or himself *to die*, i. e. that himself might die. וְיָב , comp. Gen. 45 : 28.
 5. וְיָב § 235. 3 (4). וְיָב with בְּ Gen. 3 : 3. 6. וְיָב § 269. *a.*
 7. וְיָב § 260. *b.* 9. וְיָב § 245. 3. 11. וְיָב § 275. 1. *c.*
 13. וְיָב § 274. 2. *b.* 15. וְיָב § 256. *d.* 16. וְיָב § 265.
 18. וְיָב § 100. 2, *I will leave*, preserve from slaughter. וְיָב , comp. on Gen. 41 : 40 ; marg. § 32.
 19. וְיָב § 227. 2, § 251. 4. *a.*
 20. וְיָב marg. *the Shin with Hhateph Kamets.*
 21. וְיָב § 271. 4. Marg. see on Judg. 13 : 25.

NEHEMIAH, CHAPTER IX.

1. וְיָב § 225. 2, § 252. 2. 2. וְיָב § 150. 3 (p. 182).
 3. וְיָב § 227. 3.
 5. וְיָב § 161. 4, § 255. 1, *even* (1 Sam. 17 : 40) a name *exalted*. Marg. abbrev. for וְיָב , *so it ought to be*, designed to certify the reader that the Pattahh under Mem is not an error for Kamets.
 7. וְיָב with בְּ , because the choice penetrates and rests in its object. וְיָב § 253. *b.*
 8. וְיָב § 268. 1. 11. וְיָב § 233. *a.* 13. וְיָב § 276. 3.
 17. וְיָב marg. see Judg. 13 : 17.
 18. וְיָב , implying a fresh particular and one of greater magnitude, 'it was *also* (or *even*) true that, etc.' וְיָב II. § 187. 1 for וְיָב § 63. 1. *a.*
 19. וְיָב § 271. *b.*
 22. וְיָב *in respect to a corner*, or collectively *corners*, so that they occupied every corner of these subjugated kingdoms, or that the distribution of the land was made with fixed corners and boundaries between the several tribes. וְיָב , comp. ver. 5. Sihon was king of Heshbon, Deut. 1 : 4.
 24. וְיָב both—and, as in Lat. *et—et*.
 25. וְיָב § 271. 1, comp. on 1 Kin. 18 : 3.
 26. וְיָב with בְּ , Gen. 43 : 3. 27. וְיָב § 263. 4.
 29. וְיָב repeats the noun § 281.
 32. וְיָב § 271. *a.* וְיָב ; this verb may either govern the direct object or be construed with וְיָב § 272. 2. *a*; one construction is adopted with the pronoun, the other with the nouns in apposition with it, *happened us*, v z *to our kings*, etc.
 34. וְיָב § 271. *b.* 35. וְיָב § 249. 1. *c.*
 37. וְיָב prep. *in* or *because of*, see on Gen. 39 : 14.

ISAIAH. CHAPTER XL.

The last twenty-seven chapters of this book form one connected prophecy, of which the foresight of the Babylonish captivity, 39 : 6, 7, was the starting-point and the historical occasion, and which was designed to remove the despondency produced by the prospect and especially the experience of this great calamity. The prophet is enabled to look out over the entire future of God's scheme of mercy, and he aims to comfort the people by shewing them that they had a grand mission to fulfil and a glorious destiny which should be accomplished notwithstanding all present and future evils.

The work of consolation is begun in this chapter by the assurance

(1) vs. 1-11, the Lord who seemed to have forsaken Jerusalem is about to return and achieve her salvation.

(2) vs. 12-26, the possibility of what appears so incredible is confirmed by an appeal to God's incomparable greatness.

(3) vs. 27-31, the despondency of the people is therefore groundless.

The theme of the whole prophecy is contained in ver. 1, 2, which not only characterize it in the general as consolatory, but even foreshadow its triple division, with the special topic of each.

1. **נְאֻם**, the repetition is emphatic. The persons addressed are not specifically the priests (LXX), prophets (Targ.), elders, nor certain inquirers supposed to have consulted Isaiah respecting the future fortunes of the people, but all who hear the summons. The imperative form is unessential and does not belong to the main idea to be expressed. The thing insisted upon is not so much the duty and obligation of the work of consolation as the certainty that God's people were to be consoled. It was of no consequence who should administer the comfort; that is accordingly left indefinite. The point of real interest was that there was ground for comfort and that the people would receive it. **נְאֻם**, not a vocative (Vulg.) but object of verb: this expression contains already the seeds of consolation, since it is a recognition of the relation as still existing between God and the people, which the latter might be tempted in their dejection to imagine had been broken off. **יְהוָה נְאֻם** saith or is saying § 263. 2, for the utterance, though begun, is not completed; not *will say*, as though God would at some future time direct that comfort should be given to his people. For though it largely respects an emergency which had not yet arisen, 39 : 8, the comfort is not postponed to another time, but is given in this prophecy. And the same phrase is frequently used throughout Isaiah, and always in a present sense. **נְאֻם** to say, introduces the very words of a speaker, while **יְהוָה נְאֻם** to speak, in-

volves no citation of the exact language. Marg. *Haphtarah of וְאֶתְחַנֵּן*, i. e. corresponding to the Parashah or lesson of the law, beginning Deut. 3 : 23.

2. לִבְּיָדָי according to, Gen. 41 : 40, *the heart*, in a manner agreeable to the heart or feelings ; or the strict local sense of the prep. may be retained, *speak* not to the ears merely, but so as to reach down to and remain *upon the heart*. לֵב denotes the whole interior nature of man, including both the understanding, 1 Kin. 3 : 9, and the affections, Deut. 30 : 6. The meaning here is, *speak* so as to affect the feelings ; the words themselves do not determine in what way, whether joyously or the reverse, but usage confines it to the former. יְרוּשָׁלַיִם § 47, the city considered as the centre and capital of God's earthly kingdom, put for that kingdom itself or for the people who compose it (as Rome for the Roman empire), and hence equivalent to עַמִּי of ver. 1. Those critics, who deny the genuineness of this prophecy and refer it to some imaginary writer at or near the close of the captivity, are compelled to understand by 'Jerusalem' the desolated city itself, or its inhabitants in exile, though it is hard to see why these should be thus singled out from the rest of the exiles as the recipients of special comfort. וְקָרָאתִי *proclaim, cry* in a loud tone, thus differing from קָרָא. The proclamation embraces the three things which now follow. מִלְחָמָה, usually masc. here fem. means both *a host* or *army*, and *military service*. In Num. 4 : 23 it is applied to the Levitical ministrations in the sanctuary as a *militia sacra*, an orderly and well appointed service by a special body organized and devoted to that particular function. It here denotes Jerusalem's period of suffering, comp. Heb. 10 : 32, conceived of as a toilsome service, and for a definite term. This is now *full*, i. e. completed. נִשְׂכָּרָה, some render *pardoned*, a sense which the word does not have ; Gesen. translates *is satisfied* or discharged by the infliction of the merited penalty ; others *her punishment is accepted* as sufficient, but this gives an unproved meaning to עָיָה ; the verb properly means *to be accepted*, and is technically used of the acceptance of sacrifices, whence the most probable opinion is that עָיָה is here used as חַטָּאת 'sin,' so often is for 'a sin-offering,' *an atonement, for her iniquity is accepted*.

וְעַתָּה is most naturally taken in the same sense with the two that precede it, *that*, introducing the third particular of the comfort to be proclaimed. If rendered *for*, it assigns the reason of the preceding ; she is released from further suffering, *for*, etc. מִלְחָמָה, the preterites of this verse are prophetic § 262. 4. כְּפָאֵם *double*, not in a strict numerical sense 'two things,' whether, as some old writers explained it, justification and sanctification, or the two particulars before mentioned, but in-

definitely to denote the abundance or largeness of the blessings to be received, comp. 61:7. Those who render the preceding כִּי *for*, must refer 'double' not to blessings but to punishment or sufferings, as Jer. 16:18, Rev. 18:6, not as though she had suffered twice as much as her sins had deserved, or as God had intended to inflict, but amply for the purposes of punishment; their punishment was 'double,' not so as to exceed but to be commensurate with the vastness of their sins. : כִּי-כָל-חַטֹּאתֶיהָ the prep. may have its local sense *in all her sins*, in the midst of them, and by implication in spite of them; or it may denote the price, comp. Gen. 3:19, 37:28, *for all her sins*, by a gracious recompense of good for evil.

The rest of the book may be divided into three principal sections, of nine chapters each, indicated by the refrain, 48:22, 57:21, and answering in a general way to the three topics of consolation just announced. The prominent though not the exclusive subject of

(1) ch. 40-48 is the overthrow of Babylon and Israel's deliverance from exile, culminating in ch. 45. This is a pledge and a preliminary fulfilment of the declaration that 'her warfare is accomplished.'

(2) ch. 49-57, the sufferings and reward of the Messiah, culminating in ch. 53: 'her sin-offering is accepted.'

(3) ch. 58-66, the future glory of Israel, culminating in ch. 60: 'she hath received of the Lord's hand double for all her sins.'

The remainder of the first division of this chapter consists of three stanzas of three verses each:

(1) vs. 3-5. In confirmation of what has just been announced, and as the method by which it is to be effected, it is declared that God will return to his long-forsaken people.

(2) vs. 6-8. This is indubitably certain: for it does not depend on frail and feeble man, but is secured by the unfailing word of God.

(3) vs. 9-11. It is represented as actually taking place before their eyes; God is seen returning to his people.

3. כִּי, not a continuation of the command, vs. 1. 2, with הִי understood, 'let there be a voice,' but an exclamation, *a voice!* equivalent to 'hark!' or 'I hear a voice;' const. as in LXX, Eng. Ver. 'voice of one crying,' or apposition, 'a voice crying.' אֵלֶּיךָ alludes to אֶל-כָּךְ, ver. 2, following the injunction to cry, this voice is heard crying. The voice itself is undefined, only the quarter is recognized from which it comes, בְּמִדְבָּר in the wilderness. This may be connected with what precedes and designate the locality where the voice is heard, or with what follows and show where the way is to be prepared. The parallelism of the last clause is urged in favour of connecting it with what follows: but the

different collocation of the words in the two clauses, together with the fact that one of its most remarkable fulfilments, as testified by all four of the evangelists, Mat. 3 : 3, Mark 1 : 3, Luke 3 : 4, John 1 : 23, was in John the Baptist, who came preaching in the wilderness of Judea, favours the other view. At the same time, while strictly belonging to what precedes, it will naturally be understood also with what follows ; the road was to be prepared where the voice was heard. מִדְּבָר is properly *a wilderness*, a waste, uncultivated region, producing a scanty herbage, fit only for pasturage ; מִדְּבָרָה is *a desert*, a sterile, arid region, totally destitute of products. Those interpreters who see no allusion in this prophecy to anything except the Babylonish exile and the restoration from it, understand by 'the wilderness' and 'the desert' the region between Babylon and Palestine, through which God here promises a safe and easy passage to his people returning from exile. But not a word is here said about the return of the people from captivity. The road is not for the people to march over, but for God himself. The figure is not even that of God marching at the head of his people, and leading them from bondage, as when he brought them out of Egypt. But it is God returning to his people who had alienated him by their sins and in consequence fallen into their present extremity. They are now exhorted to prepare the way for his return to accomplish their salvation. It has further been made a question whether 'the wilderness' is to be understood literally or figuratively, and accordingly whether it denotes the wilderness of Judea, where John preached repentance in fulfilment of this prediction, or a place of destitution, privation and trial, and represents the condition of sin and suffering in which the people were. But in point of fact these two meanings do not exclude each other. John's preaching in the wilderness, like his dress and his ascetic life, was itself symbolical of the spiritual and moral waste which Judah then presented, and which it was his mission to endeavour to reclaim. His appearance in a locality conformed to the literal terms of the prophecy was an index pointing him out as its subject, and one by whom it was fulfilled in its higher spiritual sense. A like mingling of the literal and the figurative is frequent in the prophecies, comp. Zech. 9 : 9, Ps. 22 : 18. It may be remarked, in addition, that this is a generic prophecy, and was fulfilled in the entire series of instruments and messengers from Isaiah onward, by which God wrought reformations among his people at various periods, and thus prepared the way for his more or less conspicuous return to them. In this class of predictions it is not unusual for the prophets to employ terms, which are in a general sense applicable to all the particulars included within the scope of the fulfilment, but which

are in a more special and strict sense descriptive of some one of marked prominence, comp. Gen. 3 : 15, 2 Sam. 7 : 12-16. So here, while all God's messengers to the people preached repentance in a moral and spiritual waste, John the Baptist did so in a literal wilderness likewise.

פָּנֵי, cause to turn away, *clear*, prepare by the removal of obstacles, as of sin by a timely repentance. דֶּרֶךְ § 254. 9. *a*, the way which Jehovah will use and over which he will come; this is a general term under which מַסְלָה is embraced as a particular kind of road, *highway*, or causeway raised above the ordinary surface. יִשְׁרָהּ, if the reference be to linear obliquity, *make straight*, if to superficial inequality, *make level*; the next verse shows that the latter idea is here prominent.

4. An amplification of the preceding idea. The meaning is of course not that the valleys shall be converted into mountains and *vice versa*, but that the one shall be raised and the other depressed, so as to form a smooth and level course. וְנִשְׂאָה, declarative, *shall be raised*, or perhaps mandatory, as this is included among the senses of the future, and might here be suggested by the preceding command, *let it be raised*. גֵּיא, also גֵּיאַ and גֵּיא, a steep narrow *valley*, comp. on 1 Sam. 17 : 3, while בְּקָעָה means a *valley* that is broad and open, or even one that is expanded to a plain. הֶעֱקֵב, according to the Eng. Ver. which here follows the LXX, *crooked*, in contrast with מִישׁוֹר, *straightness*: but as the latter, comp. יִשְׁרָהּ, ver. 3, may refer to superficial equality, *evenness*, the former may denote an *eminence*, or as an adj. *uneven*, broken into numerous hillocks. הַרְחֵקֵם דִּקְקִים *difficult passes*, narrow gorges should be opened out to wide valleys or plains, or according to Dr. Alexander, *ridges*.

5. וְנִגְלָהּ *and* as a result of the preceding preparations *shall be revealed*. This is to be preferred to the indirect subjunctive rendering *that the glory of the Lord may be revealed*. The former is more forcible, as it certainly assures of this result, which the latter only does by implication. *וְהִכָּרִי, applied to any manifestation of Jehovah's presence or display of his perfections: used also of that symbolical brightness which often accompanied God's revelation of himself, as at the dedication of the temple, 1 Kin. 8 : 11. When the way was prepared for him by the penitence of his people, God himself would come and display his glorious perfections in the salvation of his people. This was true of their deliverance from exile, and other tokens of his presence, but especially of his personal coming in the flesh, of which the apostle John says, in language borrowed perhaps from this passage, 1 : 14, we beheld his glory, the glory as of the only begotten of the Father. כָּל-בָּרָא *all*

* A common abbreviation for הִכָּרִי.

flesh, in its widest sense, Gen. 7:21, all living animals; here, as often elsewhere, all mankind. The glory displayed by the coming of God to his people should be so conspicuous that all mankind (not the chosen people only) should behold it. This was more conspicuously true of Christ's advent than of the deliverance from Babylon. יחדו *together*, may qualify the verb and denote identity of time, shall see it *immediately* on its being displayed, or qualify the noun, *all flesh together*. כי might be the object of יראו *shall see that*, etc.: but it is better to make 'see' govern an object understood, 'the glory of God,' and translate כי *for*; this is its meaning wherever else the phrase occurs. It then confirms what precedes, *the mouth of Jehovah*, not man, *hath spoken it*.

6. It has just been announced on the authority of God that his glory would be revealed in the salvation of his people. The next stanza, vs. 6-8, declares how reliable and unailing that word is. קול יאמר, as in ver. 3, an exclamation, either const. *voice of one saying* or, app. *a voice saying*. Some make the voice that of God, and the person addressed the prophet, a view of the case which has led in a few MSS. to pointing the next verb יאמר, and to the rendering in the LXX *εἶπα*, and in the Vulgate *dixi*. But there is no necessity of defining who the speaker is. יאמר, a second voice, the person addressed by the first speaker here replies. Junius and Tremellius (quoted by Dr. Alexander) assume but a single voice and make קול the subject, 'a voice says cry, and says or tells me what I shall cry.' קול-הבשר, as in the previous verse used of mankind: perhaps that may account for the use of the article, *all the flesh* just spoken of: this is not necessary, however, as the article may be used in its generic sense § 245. 5. חסדו *grass*, a comparison frequent in the Scriptures, the point of resemblance, as is plain from parallel passages and from this connexion, being that of evanescent frailty. The respect in which human frailty is here asserted will depend upon the meaning given to חסדו. Its primary signification is that of *kindness* or *benevolent regard*. It is used (1) of God's favour to men, (2) of men's love to God, or piety, (3) of men's benignity or kindness to one another. On the assumption that the precise thing here asserted is the vanity of human greatness and power, some interpreters assume that the word must have the sense of *beauty*; comp. חן, and the English *grace*, which mean both favour and beauty. So Eng. Ver. *goodliness*, LXX *δόξα*, retained 1 Pet. 1:24. The adoption of this rendering by the apostle does not prove its accuracy as a verbal translation, but only that the sentiment expressed is true, and that it was sufficiently accurate for the purpose which he had in view in quoting it. But as the word occurs nowhere else in this sense, and as its meanings in other places yield a good sense here, there

is no need of departing from them. It may mean *favour* shewn to men—human favour is precarious and feeble; we cannot build much therefore on human promises, but this is the word of God. Or love to God, *piety*: it is used in this sense by Hosea 6 : 4, “your goodness is as a morning cloud.” The meaning then is, human goodness is too feeble and frail to merit such an interposition as is here predicted. But the prediction is not based on any expectation of human merit, it rests solely on the gracious word of God. : חַשְׁתָּהּ פְּרִי *flower of the field*, i. e. ‘wild flower,’ as ‘beast of the field’ denotes *wild beast*. It is not probable that any stress is to be laid here upon the distinction between wild and cultivated flowers, the former being less cared for, and especially liable to be trodden upon or cut down. The individualizing is due to the vividness of poetic conception, or it may have been suggested by association with the grass previously mentioned. The preceding clause contains a metaphor, here a particle of comparison is introduced. Those who insist on a literal understanding of our Lord’s words ‘this is my body,’ should here believe, on the basis of this passage, that *all flesh* is, not by a figure but in its actual substance, *grass*.

7. The comparison suggested before is here developed, and the point of comparison stated. Man resembles grass because it dries up, and a flower since it fades or wilts. חַשְׁתָּהּ § 262. 3. נֶבֶל § 35. 1, § 42. *a*, editions vary in giving Merka or Methegh to the ultimate syllable. כִּי *for*; some render *when*, a sense which the particle sometimes has, but it is best to adhere to the ordinary meaning when practicable. רִיחַ *Spirit*, since God’s infinite Spirit conducts and presides over all operations of nature, great or minute; or, *the breath of Jehovah has blown upon it*; or, which amounts to the same thing though it is less poetical, *the wind of Jehovah*, i. e. sent by him, see on Gen. 1 : 2. אֲנִי, not a particle of inference, *therefore*, but of asseveration, *yea*, or *surely*. הָעָם. Some suppose without reason that the Chaldeans are meant; yes, this powerful oppressing people is grass which his breath can wither. This word, when standing absolutely, often means *the people* by way of eminence, i. e. God’s chosen people, Israel, as on the other hand עַמֵּי stands for heathen nations; some so understand it here, yes, even Israel is grass, their goodness fleeting and void of all merit. But there is no need of restricting it in either of these ways; it is better to take it, as in 42 : 5, for *people* generally, *mankind*, equivalent to “all flesh,” vs. 5. 6. Subject with article, predicate without, as commonly in Greek, though not a universal rule.

8. An emphatic repetition for the sake of making plainer the contrast to be presented. וְיִבָּרַךְ *and*, where we must employ the adversative

but § 287. 1. *Word* in its wide sense, not limited to *promise* or *prophecy*, much less to the specific utterance which precedes, though that is of course included: nor to the *gospel* to which it is applied by Peter. עֲמִידָה stand, i. e. *be valid, firm*, opposed to fail of accomplishment. According to the meaning of וְהָיָה, the sense will be, (1) No lack of goodness on the part of man can prevent God's word of grace from taking effect. (2) The feebleness and frailty of man is no argument against the completion of so glorious a salvation, since God's word assures it. Or (3) the fleeting favour of man only heightens by contrast the endless favour of God and the certainty of his word.

The omission from עָמִידָה ver. 7, to עָמִידָה ver. 8, in the LXX, shows how various readings may arise from the proximity of clauses or paragraphs of like ending.

9. In the confidence of faith God is actually seen coming to Zion, and the capital city is directed to announce the fact to the rest of the land. הֲרֹם-הָרִים, ascend a high mountain, that the voice may be heard more widely: some suppose an allusion to the mountains on which Jerusalem was built and by which it was surrounded. אֲנִי-לִי, pleonastic use of the pronoun, *for thee, for thyself*. מְבַשֵּׁרִים announcing glad tidings, LXX εὐαγγελιζόμενος; it thus differs from מַלְאָךְ which simply denotes a messenger, irrespective of the character of his message. It may govern the following word, "bearing glad tidings to Zion;" then fem. because it was the custom for women to celebrate victories with songs and dances, or as a term of office, comp. מְבַשֵּׁרִים § 198, or as a collective = מְבַשֵּׁרִים. It is simpler, however, to regard it as in apposition with Zion; Zion herself is to announce the glad message to inferior cities. בְּהִלָּה, announce it *in a loud tone*, without faltering or hesitation, for it is certainly true. הִיא, not *thyself*, but *thy voice*. הֵיאָה, have no fear to make the announcement, as though there were danger of being disappointed in the issue. הִנֵּה behold him or *here he is*, either visibly coming or actually arrived, already in the midst of Jerusalem.

10. אֲנִי-יְהוָה § 47, the combination of divine names adds to the impressiveness. אֲנִי-יְהוָה, not *in strength*, for אֲנִי is not an abstract, nor *against a strong one*, nor *with a strong one*, in conjunction with the Messiah as his agent and coadjutor, but *in the capacity or character of a strong one*. אֵלָּה, not *over him*, as the object of אֲנִי which is commonly followed by אֵל, but *for him*; he shall come as a sovereign. שְׂכָרָה *his reward*, that which he bestows, or possibly that which he receives, has merited or acquired, viz. his people, whom he saves, or the salvation which he bestows. אִתּוֹ *with him*, i. e. in his possession. עָמָלָה *work*, hence the *wages* which are its equivalent.

11. בָּרֶעָה. God is often compared to a shepherd from the days of the patriarchs, Gen. 49 : 24, and David, Ps. 23 : 1 ; the figure is adopted by our Lord in the parable of the good shepherd, John 10. The possible constructions are *as a shepherd who feeds his flock*, *as a shepherd his flock*, *he, Jehovah, will feed*, *as a shepherd he will feed his flock*. יִרְעֶה, not only *feed*, but the whole work of a shepherd. בְּזִרְעוֹ, will gather *with his arm*, i. e. take up in his arms. עֲלֵיתָ § 153. 1, not *pregnant*, but *giving suck*. יִנְהֵל; *lead* ; others render *sustain*.

Vs. 12-26. God's incomparable greatness is presented as a ground for trusting him to accomplish what in itself might seem incredible.

12. מִי־יַעֲבִיר. The true answer to this question is not simply 'no one,' as though it were designed to exalt the vastness of the material creation, which man could never compass with his puny measures. It is rather implied that this which no one has done or can do, God has done. He has determined with the utmost nicety the measure and weight of all the constituents and parts of the world, Job 28 : 25 ; he has balanced its masses and forces with a precision, which the investigations of science serve but to disclose more and more : so that the main idea is not the vastness of the universe, nor merely the harmony of its parts, but the infinite superiority of him by whom these vast masses were apportioned with the utmost ease and nicety. He measures and regulates without difficulty material nature, though in itself so vast as to be incomprehensible by us. And hence the measures spoken of in the verse are ordinary and diminutive ones : if the intention had been to enhance the magnitude of the world, measures of large capacity would have been employed, but God can measure the universe by the inch and the ounce. בְּשֵׁטֶף, elsewhere *handful*, here the *hollow of his hand*, distinguished from כַּף the *palm* and יָד the *hand*. מַיִם indef., *water* as an element in the constitution of the world. Some have sought to explain the order in which the parts of the universe are mentioned from Gen. 1, water, then heaven or the firmament, then the earth. מִזְקֵן § 50. 1, to straighten, as the beam of a balance in weighing, thence extended to measurements of length as well as weight. כֹּל not כֹּל־כֹּל *kōl*, *all*, as LXX, but pret. of כָּנָה § 215. 1. c. שְׁלִישִׁי *a third* part, probably of an ephah, comp. the English measures *quart*, *tierce*. עֲדָה not merely *superficial dust*, but the mass of the earth itself. Note the climax : *measure the earth*, or if not this, *weigh mountains* (indefinite), or even *hills*. מִזְזָנִים *a balance*, probably an instrument like a steelyard, and so distinguished from : מִזְזָנִים, whose dual form implies the double dish or scales.

13. A fresh climax ; none can measure God's works, still less can any measure their maker, fathom his spirit, and understand his plans,

or what is yet more incredible, outdo him in wisdom and suggest plans to him. This unbelief would do, fancying that he has overlooked, ver. 27, what he should have attended to. הִנָּךְ, not *directed*, but as in the preceding verse *measured*. אִישׁ עֲצָתוֹ *his man of counsel*, or counsellor, so Ps. 119 : 24. This is better than to govern עֲצָתוֹ by the verb, *who, a man, will cause him to know his counsel*. The combination of the preterite and the future in the verse embraces all time § 263. 5. *a*; who has done this or who will do it?

14. Expands the last clause of the preceding verse. וַיְבַרְכֵהוּ, not *that he might instruct him*, expressing the design of the consultation, but *and he instructed him*, its actual result. The subject of the preceding verb is the object of this. בְּאֶרֶץ prep. has its local sense, taught, i. e. guided in the path. בְּיָשָׁר *rectitude*, not merely in a moral sense, but the right way to accomplish a desired end, or *judgment*, the proper course for him as the universal judge, the ruler and arbiter of all things. הַבְּנוּיָה, signification heightened by the plural form § 201. 1. *c*. The future and the preterite employed in different clauses of the verse.

15. To the exhibition of God's infinite superiority to any individual creature now follows his infinite superiority to whole nations, vs. 15-17, and even to all nations combined. הֵן *lo!* It is impossible for God to be beholden to individuals, for *see!* whole nations are reckoned as a drop. בִּצְרֹר occurs nowhere else, but without doubt means *drop*. מִן הַיָּם, to have compared nations to a bucket of water would have implied their insignificance, but it is rather to a drop from a bucket which, when taken out, leaves no appreciable difference in the mass left behind, its abstraction is not noticeable; the contrast thus suggested giving a stronger impression of littleness than simply to have said a drop of water. It does not mean a drop hanging from a bucket. בְּעָנָן, primarily a cloud, which might be intended here as an imponderable body; but it is better to take it in its derived sense 'cloud of dust,' then *dust*, the fine particles left on scales after weighing substances, which have no appreciable effect in disturbing its balance. LXX ῥοπή ζυγοῦ and Vulg. *momentum stateræ*, the turning of the scales, that small quantity which is sufficient to decide the balance. But the figure denotes rather that which is wholly inappreciable. The English Version needlessly supplies the substantive verb in the first clause, 'nations are as a drop, etc. ;' הַיָּם is properly the subject of הִנָּחֵב § 262. 3. אֲרָצֵי from אֶרֶץ, habitable lands as opposed to water, especially of islands, maritime regions, and territories beyond the sea which are distant and little known. (1) *Islands are reckoned as an atom which he, any one, or it, the wind, taketh up* מִן הַיָּם from הִנָּחֵב. (2) *which is cast away*, מִן הַיָּם Ni. of

טו. (3) *He will*, if he chooses, i. e. *he can take up islands like an atom*.

16. *As for Lebanon there is no sufficiency for burning* : יִי § 215. 1. *d*, followed by that for which anything is not sufficient. The meaning is not that the vastest sacrifice would be an inadequate expiation for human sin; nor is it an assertion of the inefficiency of the Old Testament ritual offerings; but such is God's infinite superiority that the grandest offerings on the most magnificent scale are unworthy of his acceptance. This is stated not as an abstract proposition, but is exhibited in a striking example. יִי, the lofty double range separating Palestine from Syria, the highest mountains with which Israel was familiar, from יִי *white*, so called by reason of the snow resting upon its peaks, or the whitish colour of its limestone rock. יִי collective.

17. A still stronger assertion of the truth in ver. 15, not merely *nations* but *all the nations* combined are not a *drop* which, however insignificant, still has existence and a certain magnitude, but יִי *as nothing* : the prep. qualifies the expression, they are not absolutely non-existent, but *as if* they were nothing. יִי *before him*, not merely in his judgment or esteem, but confronting him or compared with him. יִי *end*, cessation of being, annihilation, while יִי is absolute negation of being, *nonexistence* : the former is here strengthened by יִי *emptiness*. The prep. is comparative, *less than nothing*, lit. *more of nothing than nothing* itself. Others make it partitive, *of nothing*, or indicative of the material or source, consisting *of nothing*. יִי belongs to both clauses. יִי, not *by him*, but *in respect to him*, or compared with him.

18. Sums up the preceding argument. יִי *and now*, these things being so, *to whom*, etc. יִי poetic form § 172. 1. יִי, the mighty *God*, derived from יִי *to be strong*. יִי, what similar thing *will ye compare* to him, or what similitude *will ye institute* in respect to him.

19. The question of ver. 18 suggests the likenesses which men in their folly have dared to make as representations of the infinite God. The puerile absurdity of idolatry is brought out by dwelling on the details of the process of *making a god*, its materials being selected and put together by human toil. יִי may be the direct object of יִי, or the answer to the previous question with the relative supplied, *the image* which a workman has wrought! this would better account for the article and for the order of the words. It properly denotes *a graven image*; some suppose that it here describes the wooden interior over which the metallic surface is cast. But the metallic plating follows: it must therefore be used in a wide sense for *idol*, irrespective of the mode of its

formation. *נָחַק* to pour out in the process of casting. *בַּזָּהָב*, with the gold, that allotted for the purpose. *וַיִּרְתֵּץ*, to beat into thin plates, then to cover with such plates. *רִתְּצִית*, silver chains, for ornament, or support. (1) *בִּזְיָה*, noun as before and repeat verb of preceding clause, a goldsmith is beating out or preparing silver chains. (2) *בִּזְיָה*, participle, melting or casting chains, or, as chains are not made by casting, soldering the chains, melting them so as to make them adhere to the image. The change of tenses represents the image as in process of manufacture; part is completed, part is yet to be performed § 263. 5. a.

20. *הַמֵּצֵק* one poor as to oblation, who cannot afford to offer gold and silver to his god, must make his idol of something less precious. Or impoverished by oblation, but still persisting in his poor way in what has already beggared him. Or *הַרִיבָה* may be in apposition with *נָךְ*, chooses as an oblation a tree, etc. *נָךְ* not wood but tree, he selects it while growing in the forest. *וַיִּרְקֵב*, as the god cannot preserve itself from rotting, he must be particular as to the quality of the wood. *הַכֵּן* skilful in his business or profession. *לֵוִי*, for himself; others for it, i. e. the idol. *וַיִּקְרֵן* to prepare, make, or to erect, set up, so firmly that it cannot move.

21. This description is broken off abruptly by an indignant question and a renewed description of God's infinite superiority, vs. 21-24. *הֲיָדָעָה* will ye not know? Is this ignorance and stupidity to continue? are you never going to know? *וַיִּבְרָא*, some distinguish this from the following clause and suppose an allusion here to the revelation of God in his word as there in his works. *מֵרֵאשִׁית*, not vaguely of old, but from the beginning, which has been variously explained of the origin of their lives, the origin of Israel as a nation, and the beginning of the world. The last is the most natural and agrees best with the parallel expression which follows. *מִסִּדְּוָתָא* foundations, not an actual material basis on which the world was imagined to be built, but concrete for abstract, the founding or original construction of the earth, which is here compared to an edifice. It is the object of the verb *הִבְנוּיָהּ*.

22. *הַיֹּשֵׁב* may be connected with the preceding and governed by *הִבְנוּיָהּ* or with what follows, in apposition with the suffix in *הִבְנוּיָהּ*, ver. 25, which is however too remote; or the substantive verb may be supplied, as in Eng. Ver. 'It is he that sitteth.' Perhaps it may best be regarded as an abrupt and unconnected exclamation. The presence of the article shows that it is to be understood substantively, and is not a substitute for a finite tense, 'he sitteth.' It may mean dwell, or better, sit as a monarch, enthroned. *הַיֹּשֵׁב* occurs in two other passages, Prov. 8:27, Job 22:14, in which it denotes the hemispherical arch of the

heavens. The 'circle of the earth' is by some supposed to denote the arch which appears to rest upon the earth, and by others the earth itself, *orbis terrarum*. לְעַלְיוֹתָא will in the one case mean *upon* and in the other *over*. יֹשֵׁב הָאָרֶץ stands with designed allusion to $\text{יֹשֵׁב הַשָּׁמַיִם}$, he who sits or dwells above the earth being contrasted with those who dwell in or inhabit it. כַּחַשְׁמַר as *locusts*, comp. Num. 13 : 33, puny, insignificant; the prep. probably has the article, as is usual in comparisons § 245. 5. *d*, though the pointing does not determine. בְּבִיָּה thin fine material (comp. קֶנֶד , ver. 15) variously explained as a *veil*, *awning* or *curtain*. הַיּוֹמָהּ , this part, as the preceding denotes present time, or rather expresses the agent irrespective of time § 266, 'the spreader out' who has done, does, and shall continue to do it. The continuous agency of God in preserving and upholding the universe is implied. The expression shows that the Hebrews did not conceive the vault of heaven as a solid sphere, see on Gen. 1 : 6. It is compared to the thinnest possible material; and even this is not a physical but poetical description. בְּבִיָּה , a construction begun with a participle or infinitive often passes over into a preterite or future, since these are the fundamental tenses and embrace all the divisions of time § 282. *c*. : לְשֹׁכֵיהֶם , not connected with the preceding verb, *spreads them out to dwell in* whether for himself, for celestial beings, or for men who dwell under this spacious roof; but with לְאֹהֶל *tent for dwelling in*.

23. $\text{יְהוָה יִרְאֶה$. Nations had been described as nothing, so were their rulers. יְהוָה יִרְאֶה , not the territory over which he places them, *gives them to rule over nothing*, but the condition to which they are themselves reduced. יְהוָה יִרְאֶה poetic equiv. of יְהוָה יִרְאֶה , denoting their official function as this their weight and influence, properly *judge*, but as this was one of the functions of sovereignty, used in the wider sense of *rulers*. : $\text{וְיִשְׁתַּחֲוֶה$, change of construction from participle to preterite.

24. וְיִשְׁתַּחֲוֶה *also not*. The first clause of this verse may be regarded as a sequel of the preceding, or as introductory to what follows. If the former, the annihilation is so complete that it appears as though *they had not even been planted*. No vestige remains to show that this had ever been the case; others understand it to mean that they have not been replanted, nor even a seed remaining been sown. If the latter, 'they were not even planted, and he blew upon them,' he can destroy them at any antecedent stage of their power as well as when they have arrived at the height of it. וְיִשְׁתַּחֲוֶה , ease and completeness of their destruction, with the additional idea of worthlessness. If the figure were to be pressed, earthly rulers are as chaff which serves an important purpose during the maturing of the grain, but when the end for which they were brought into existence is answered, they are blown away as worth-

less chaff. The oriental method of winnowing was by casting the grain and chaff together up to the wind, that the former might be separated and the latter blown away. וַיִּסְעָה, not ordinary wind, but violent storm, *whirlwind*. : הַשָּׂעָה, change of tense; the process is begun but not ended. They have withered and shall be blown away. The verb means either *to take up* or *to carry away*.

25. Substantial repetition of the question of ver. 18, but God is here the speaker. וְאֵשֶׁת, no need of the subjunctive rendering, *that I may be equal*. מֵרַחֵם *saith*, though some insist on future sense, God will continue by his word and works to say, see on 40:1. : קָרָא, no article, as it assumes somewhat the character of a proper name. The primary idea is that of separation. As applied to things, e. g. the temple, its vessels, etc., it denotes separation from those of ordinary character and uses, setting apart, consecration. As applied to persons, it implies separation in a moral sense likewise, spiritual purity. Used of God, it denotes his separation from his creatures both in exaltation, which is chiefly dwelt upon in the context, and in his moral purity and excellence.

26. An appeal to the stars, and what they declare of the greatness of him who made and controls them, still further to exhibit God's infinite superiority. He who brings forth his heavenly host, calls all by name, and loses none, will not overlook the concerns of his people. וְיָרָא, absolutely, *see*, viz. the heavens, not joined to what follows, *see who hath created*, etc. הַשָּׁמַיִם, evidently referring to stars, though they have not been expressly mentioned. מִמִּי יָצָא, not the answer to the preceding question, but a continuation of it, 'Who is the one bringing out, etc.' As יָצָא is used of the rising of the sun and stars, some render *causing them to rise*. But it is rather a military figure, *leading forth an army*. בְּמִסְבָּר (1) *by number*, denoting orderly arrangement. (2) *in full number*, completely; or (3) *in great number*, numerous. מִצָּדָה, see on Gen. 2:1. אִישׁ may be used as an indef. pron. in relation to things, but is here perhaps suggested by the figure of a host, 'not a man is missing.' Marg. see on Judg. 13:25, 1 Kin. 18:39.

27. The third and last division of the chapter begins here, shewing the unreasonableness of Israel's dejection and distrust. לֵאמֹר. The demand for a reason implies that there was none. וְהִיא, not merely *dost thou say*, but *wilt thou say*, *why continue to say* or *persist in saying*. אֲבִי. The original name of the patriarch, never used of his descendants except in poetry. אֱלֹהֵינוּ is distinguished from אֱלֹהֵי הָעוֹלָם *Hebrew* as the theocratic or sacred from the secular or gentile name. At the time of the schism the ten tribes composing the mass of the people usurped the name

of *Israel* for themselves, leaving the other kingdom to be called *Judah*, from the dominant tribe. "Israel" is here used in its sacred or theocratic sense, as describing the chosen people, and that although the kingdom of Judah is alone referred to. The ten tribes were apostate, and had been virtually excised by their overthrow and captivity. Judah was the true Israel in whom the continuity was preserved in spite of the rejection of the unbelieving mass. נִכְתָּרָה *hidden, out of sight*, whether unknown and forgotten or unattended to. דַּרְכִּי *way*, sometimes figuratively denoting *course of conduct*, but here *condition*. מִשְׁפָּטִי *my cause*, in its forensic sense, or *my right*. הֵנָּה *shall pass away*, either my cause shall be neglected, the controversy with my enemies not coming up before God for trial, or being dismissed unsettled; or my right shall pass away, my rightful claim to protection against the injustice of my foes shall fail to be secured. Marg. Haphtarah of נִלְוֶהָ, Gen. 12 : 1.

28. The unreasonableness of this distrust is apparent from what they knew or ought to know. The infinite greatness of God is urged by sceptics as an argument against the salvation of the gospel. He who created and watches over the vast universe would not bestow such extraordinary attention on this speck of earth as the gospel supposes. But the objection is guilty of the very depreciation of God which it deprecates. If this earth is as nothing, is the rest of the universe any greater in comparison with him? To the prophet God's infinite greatness is an invincible ground of trust; no vastness of cares can so distract him that he shall be unable to do all that is needful for the feeblest and the least. אִם-יָדָעָהָ § 283. 2. *Hast thou not known, or hast thou not at least heard?* אֲנִי, in apposition with the following divine names which are here emphatically accumulated; others make הוֹיָה the subject and אֲנִי עוֹלָם predicate, *Jehovah is the God of eternity* § 254. 6. קְצוֹת *extremities*, including all that is between them, the entire earth from one extremity to another. רַחֲוֵי *faintness*, primarily arising from running, יָגֵעַ *weariness* from toil; they are here combined as equivalents to intensify the idea; fut. because this never will occur, involving of course a denial that it ever has occurred or is possible. הִתְקַר, the words might mean 'there is no searching to his understanding,' his knowledge is intuitive, not discursive, is not gained by investigation. Their meaning here is, it is impossible for man to investigate the divine understanding, it is limitless. As he cannot desert Israel for lack of power or through exhaustion, neither can he from want of knowledge whether of their wants or of the methods of supplying them.

29. He is not only the possessor of strength but the source of it. He not only never wearies himself but recuperates those who do. נִלְוֶהָ

§ 259. 2. יוֹצֵאֵם אֶת־יָמָם, not only to the *weary* but to the *powerless*. : יוֹצֵאֵם, he not only *gives* but *multiplies*, gives abundantly. Who among the powerless shall be thus succoured, is explained in what follows.

30. Human strength, even the most vigorous and active, is inadequate. What has been denied of God is here affirmed of the stoutest men and those in the prime of life. יוֹבְחֵי־יָמָם, the pret. בְּחִירָה has plur. בְּחִירִים, but in the special sense of choice young men, selected for their fitness for military duty, it has for distinction בְּחִירִים § 210. *a.* לְפָנָיו § 282. *a.*

31. לְפָנָיו § 254. 9. *b.* wait for, expect him with faith and patience, which is also the sense of 'wait upon' in the Eng. Ver., though this phrase in modern English rather suggests the idea of personal attendance. This verb may be construed with the direct object or with לְ and לְפָנָיו. נִחְלֵם־לְפָנָיו *exchange*, especially for the better, improve, renew. לְפָנָיו, not *shall go up* into feathers, i. e. put forth feathers, comp. Ps. 103: 5, nor *mount up* with wings, but *shall raise the pinion*. נִגַּף and נִגַּף, again as in ver. 28: they who trust in God shall no more faint than God himself.

CHAPTER XLI.

In the preceding chapter the incomparable greatness of Jehovah had been asserted as a ground for Israel's trust in the salvation he had promised. Here the questions of 40:18. 25. are as it were resumed, and his supremacy demonstrated against all opposers. This is presented under the figure of a majestic trial, to which Jehovah, as the one party, summons all the nations and the gods whose claims they put forth or defend, challenging them to exhibit proofs of deity compared with his. The chapter consists of two unequal parts, viz.:

1. vs. 1–24, the trial in detail, with its result;

2. vs. 25–29, a brief recapitulation.

The process of the trial is subdivided into:

(1) The setting forth of the evidences of Jehovah's power and foreknowledge, as these would be conspicuously displayed in what he was about to achieve:

a. The raising up of Cyrus, vs. 2–7.

b. Making Israel victorious over all foes, vs. 8–20.

(2) The futility of all other claims to divinity. The claimants can neither foretell anything nor bring anything to pass, vs. 21–24.

1. The summons of the nations and their gods to trial, to vindicate their claim to divinity in comparison with Jehovah. הִתְקַרְבוּ § 272. 3, *be silent unto me*, i. e. be silent and turn to me. Some understand

this of conversion, cease your raging hostility and turn quietly and submissively to me, and thus you shall gain the new strength promised, 40 : 31. Others, be reduced to silence, as the result of the trial which follows, this being already anticipated at the outset. It would then be a summons to be silenced by entering into trial with God, and finding themselves unable to make out their claims. It is better to regard it as a call to attention ; listen silently to me, and then with your utmost vigour maintain your cause. God is the speaker throughout this chapter. אֱלֹהִים, see on 40 : 15. The summons to the most distant nations implies that those nearer at hand are likewise challenged. וְהָיָה לְיִשְׂרָאֵל, allusion to 40 : 31, where this is asserted of those waiting for Jehovah. Let the nations, who will not wait on him, renew it for themselves, summon all their strength, and, if possible, redouble it. Change of person § 279. The future has an imperative sense, as is shown by the preceding imperative and the cohortative at the end of the verse. אֲנִי אֶקְרָא approach not one another but God, and this not as worshippers but as adversaries. אֲנִי אֶקְרָא, after the preliminary silence during the presentation of God's claims to divinity, they may set forth their own or those of the idols which they worship. יְהוָה יוֹדֵעַ together, God and his adversaries. מִשְׁפָּט (1) judgment or trial, (2) judgment seat, place of trial.

2. The first proof of God's power and foreknowledge adduced is the annunciation of his purpose to raise up Cyrus, whose appearance and correspondence with what is here predicted of him would give evidence both that God controlled human history, and that he foreknew whatever comes to pass. Cyrus is described as, in prophetic vision, already raised up (וְהָיָה) and pursuing his career of conquest (other verbs future). That וְהָיָה is a prophetic preterite § 262. 4, and Cyrus, though ideally present, belongs to the distant future, is apparent from the fact that the announcement of his coming proves God's divinity against the idols. God foretold the coming of Cyrus and brought it to pass, while the idols could do nothing of the kind. He is here spoken of in general terms, simply as a great conqueror from the East, or, as this is supplemented by ver. 25, from the North and East, i. e. Persia, which lay in this direction from Palestine. In the progress of the prophecy he is more fully described, and his very name announced. כֹּרֶשׁ. Some suppose Abraham, and others Christ, to be referred to, and make כֹּרֶשׁ the object of וְהָיָה, and abstract for concrete = כֹּרֶשׁ *righteous man*, so Eng. Ver. But the object of וְהָיָה is not expressed, and the relative is to be supplied § 285. 3, *raised up him whom not victory meets at every step*, which gives to כֹּרֶשׁ an unauthorized sense, but *righteousness calls to its foot* as its servant and follower. He is raised up as an instrument of God's righteousness.

יְהוָה, the subject is אֱלֹהֵי, not *God*, nor *he*, the conqueror, drives nations before himself, nor אֱלֹהֵי. אֲנִי. (1) *will make his*, the conqueror's, *swords* (collective) *as dust*, i. e. numerous, and *his bows fleet as chaff*; but this figure is more appropriate to the subdued than the subjugator. (2) *suf. collect. referring to kings, make their sword as dust.* (3) אֲנִי. אֱלֹהֵי may best be regarded as an absolute expression of the manner or instrument § 274. 2. *e*, *make nations and kings as dust by his sword*, i. e. that of Cyrus.

3. אֲנִי. אֱלֹהֵי § 274. 2. *e*. אֲנִי. (1) *a way that he had not gone with his feet*, or previously passed over: this violates the tense of the verb. (2) *a way that with his feet he shall not come*, he shall not be compelled to retrace his steps. (3) *the way at his feet*, i. e. after him one shall not come, no one shall pursue him. (4) *a way he shall not go with his feet*, such shall be his speed that he shall rather fly than walk. The last is the best rendering.

4. The question of ver. 2, 3 is resumed. אֲנִי. (1) an answer to the question *he calling the generations from the beginning* has done it, he who is the universal controller of providence and history has controlled it in this instance. (2) continues the question and agrees with אֲנִי: this is favoured by the absence of the article. *Calling* may mean calling into existence, or proclaiming, heralding, announcing beforehand. Who has exhibited this evidence of power and foreknowledge by raising up Cyrus? The answer is—*I the Lord; first and with the last*—before all and not survived by any. אֲנִי. (1) I am *the same*, unchangeable; this gives a supposititious sense to the pronoun; (2) I am *he*, the one in question who has done this; (3) I *am* first and with the last § 258. 2.

Vs. 5-7 express the terror of the nations, their endeavours to nerve each other, and to put their gods in the best condition to render effectual help. The sarcasm lies in the fact that idols needing the services of ordinary workmen should be looked to in opposition to the infinite God. The immediate occasion of their terror may be Cyrus, whom God has raised up for the judgment of the nations, or this evidence of divine power and foreknowledge accomplishes their discomfiture in the grand trial which is represented as proceeding, and fills them with dismay. Yet instead of abandoning the contest and renouncing their follies for God's service, they but confirm one another in error and fly more frantically to their senseless idols, that these may establish by counter proofs their equality or superiority.

5. אֲנִי. אֱלֹהֵי, *they drew near* to one another for mutual consultation and assistance, or to God, taking up the challenge or summons of ver. 1, and engaging in the unequal trial.

6. **וְיִצְּקוּ**, they seek to relieve one another's fears by mutual exhortation to courage and persistence; fut. because descriptive of what is passing. The prophet places himself in the midst of the action; a part is performed and a part to come § 263. 5. a.

7. All who have had to do with making the idol encourage one another, each striving to remove the fears of the rest, and pronouncing his part of the work upon the idol good, or repairing what is yet weak or lacking, so that there may be no failure in this contest from its imperfect manufacture. **טֹב הָיְתָה הַסֻּדְרָה**, *respecting the soldering, it is good*, see on Gen. 1 : 28, not *it is good* i. e. ready for soldering.

8. The second proof of the divine omnipotence and foreknowledge is Israel's deliverance from all his foes, and their utter discomfiture and destruction, notwithstanding the weakness of the former and the power of the latter. This, when effected, as it certainly would be, would afford a grand proof of the divinity of Jehovah. As this is addressed to Israel's despondency, it is largely dwelt upon, and presented first in literal terms, vs. 8-13, then under two distinct figures, a worm threshing the mountains, vs. 14-16, and a supernatural flow of waters for those perishing with thirst, vs. 17-20. Israel is addressed and characterized, vs. 8. 9, his relation to God stated as a ground of confidence in what follows. God could not and would not desert to his foes, those for whom he had done so much, and whom he had destined to so great an end. **אַתָּה יִשְׂרָאֵל**, the substantive verb is not to be supplied, *Thou art Israel*, or *thou Israel art my servant*. The people are again addressed by the two names of their ancestor, used as poetic equivalents; the sacred name, however, is put first and gives its colour to the other, as the relation to God is prominent in his thoughts. In 40 : 27, where the sinful weakness of the people is prominent, the order is the reverse. **עַבְדִּי** *servant*, one employed to do a certain work. Moses is called God's servant, Deut. 34 : 5, Nebuchadnezzar, Jer. 25 : 9, the material creation, Ps. 119 : 91; here Israel. **בְּחֶרֶץ יְהוָה**, not only engaged in God's service but appointed of God himself to be so, selected from others and rather than others for this special purpose. **זֶרַע אַבְרָהָם**, *seed of Abraham*, whom God had promised to bless, and to make a blessing to all nations. **אֲהַבְבִּי** § 102. 3, *my lover* or *who loved me*, implying of course reciprocal affection.

9. God designated them as his and brought them from remote parts for his service the pains bestowed upon them making it more sure that he will not desert them now. **קָרָאתִי אֶת אֲבִירָיו מִמִּצְרַיִם**, some refer to Abraham's call from Mesopotamia, others to bringing the people out of Egypt. **וְאֶת אֲנָשָׁיו מִן הַנְּבִלִים**, in Ex. 24 : 11 *nobles*, here *sides* or *joints*, parallel to **קָרָאתִי**. **וְאֶת אֲנָשָׁיו**, not only made him his servant, but announced to him that he stood

in that relation: 'thou art my servant' *par excellence*, as no other is. Israel, including the Messiah, who was of the seed of Abraham, as are also all his true people, is God's servant in a peculiar and the highest sense, the one who above all others is appointed by him to do his work in this world. וְלֹא אֶמְצָאֲךָ, not *I will not reject thee*, which violates the tenses, but *I have not rejected thee*; this choice has never been revoked, implying, though not directly stating, that it never will be.

10. אֲנִי-לֹא-אֶמְצָאֲךָ. This is the exhortation addressed to the person described in the two preceding verses. It refers not to the victories of Cyrus which, ver. 5, alarmed other nations, but need occasion no fear to them; but to perils foreseen or calamities experienced at any time and from any quarter. אֲנִי, the ground of exhorted fearlessness is God's presence, which implies his protection. אֲנִי-לֹא-אֶמְצָאֲךָ, not *be dismayed*, but *look around with anxiety and perplexity for help*. אֲנִי-לֹא-אֶמְצָאֲךָ, not *I will strengthen thee*, which violates the tense, but *I have strengthened thee*, either their past experiences of God's protection are appealed to as an argument of confidence for the future, or, I have already provided thee with strength adequate for these future emergencies, as shall be manifested when the trial comes. אֲנִי, cumulative, though no climax is traceable in the sense of the verbs, yet heaping together equivalent forms of expression gives intensity or emphasis to the thought. יְמִינִי צְדִיקָה: *my right hand of righteousness* § 254. 6, not *right hand of my righteousness*, the attribute personified and a right hand attributed to it. The right hand is an instrument of action and a symbol of strength.

11. הִנֵּה. Behold! see! pointing as if to an object of sight. הִנֵּה וְהִנֵּה, the accumulation of synonymous words makes the statement more emphatic. Shame denotes the frustration of plans and disappointed expectations. בָּאֲנָשִׁים, see on 40:17. אֲנָשִׁים רִיבֹנִים *thy men of strife* § 256, men striving with thee.

12. Expansion and repetition of the last clause of the preceding verse. אֲנִי-לֹא-אֶמְצָאֲךָ, an expression often used to denote total disappearance. They shall vanish not only to a careless inspection, but the most earnest scrutiny shall detect no trace of their existence. בָּאֲנָשִׁים, see on 40:17.

13. The reason of Israel's safety and of the destruction of their foes. מְצַחֵם (1) causative, *making strong*. This yields a good sense, but is not the usual meaning of the word in Hiphil, and is not its meaning in ver. 9 above. (2) *holding fast*, or, firmly; the idea is not so much that of guidance out of perplexity and danger, as of preservation from falling or sinking. Not *will hold*, E. V. but *am holding* or *the holder of* for all time § 266. אֲנִי-לֹא-אֶמְצָאֲךָ, not (1) for finite tense *I am saying*, but (2) *I am*

the one saying to thee, or (3) *I the one saying to thee*, etc. *have helped thee*. According to (3) the thing said is simply אֶל־יְהוָה; according to (2) the whole to the end of the verse. According to (3) *I who say to thee fear not* have actually helped thee, and in this given a pledge that you have no occasion to fear; according to (2) *I the Lord* am the one saying this, therefore it is no vain word but efficacious, truthful and strength imparting. יְזַרְּךָ, *have helped thee* in former times, as a pledge of present and future protection, or, have already granted the aid which you require in this case. The rendering *I will help* violates the tense.

14. The literal is, as is frequently the case in Isaiah, succeeded by a figurative statement. The first figure, vs. 14-16, is a worm, helpless and despicable, in danger of being crushed by the foot of every passer by, converted into a mighty engine which pulverizes the mountains and scatters them to the winds. The accomplishment of such a result by such an instrument is a clear proof of the omnipotence of God and his control of human history. אֶל־יְהוָה, the frequent repetition of the exhortation not to fear, implies the strong temptation they were under to do so; fem. to agree with אֶל־יְהוָה § 253. 1. or § 254. 3. This verse is a repetition and expansion of the divine voice at the close of ver. 13, the first clause dwelling upon the person addressed, the second on the person of the speaker. אֶל־יְהוָה § 90. (*pass.*) the only form of the word which occurs, except the future, which is found in combination with it, Jer. 23 : 31. It is used of a divine utterance, almost always in connection with the name of God, more rarely of an inspired man. אֶל־יְהוָה, fem. suf. refers to אֶל־יְהוָה, properly to purchase from the power of another by the payment of a ransom. It is used repeatedly of God's delivering Israel from the bondage of Egypt and the power of other foes, as the converse אֶל־יְהוָה to sell is constantly used of his subjecting them to the bondage of their foes, though no price was paid in either case, so that it may simply mean *deliverer*. But in the typical institutions of the law this word was used to express one, who as a near kinsman of one impoverished or slain, redeemed his property and restored it to him, or avenged his death. How far אֶל־יְהוָה, as applied to God, have been associated with that type, or how much it may have retained of the radical signification of the word, we cannot tell. But that type teaches what is more fully unfolded in the New Testament, that God is the redeemer of his people from present and eternal evil by the payment of an equivalent, even the life of the Son of God, who is the manifested Jehovah of the Old Testament, though this distinction of persons in the godhead was not clearly revealed to the consciousness of the saints of that economy. אֶל־יְהוָה, see on 40 : 25, in-

cludes the ideas of infinitely exalted and perfectly pure, the holy God who is the God of Israel.

15. הָרָה, see on ver. 11. הִנֵּנִי I have placed thee for, converted thee into. This is what God has already made them, as will be shown in due time. מְרִירָה threshing instrument, sharp, new, not worn and dulled, possessed of edges or blades. הִנֵּנִי, the reduplicated form is by some supposed to express number, many blades, strictly mouths: the 'edge' of a sword or sharp instrument is called its 'mouth.' הָרָה, thou shalt thresh mountains, comp. Mic. 4:13, Dan. 2:34. 35. מְרִירָה, not specifically a symbol of kingdoms, but belonging to the imagery of the figure, which is that of a worm reducing mountains to powder.

16. The figure is continued; after the threshing comes the winnowing, which was performed by casting up to the wind; they shall be dispersed and driven away as completely as chaff from the threshing floor. הָרָה, the pronoun is used to indicate the opposition of Israel to the enemies just spoken of § 243. 1. וְ may be conjunctive, and thou shalt rejoice in consequence of the destruction of foes, or adversative, and on other hand, i. e. but, while they perish thou shalt have cause to rejoice. הָרָה in Jehovah, in virtue of your relation to him, as to rejoice in wealth is in the possession of it or in the advantage it brings. הָרָה, boast, glory: He shall be the ground of triumphant confidence. Marg. see on 40:26.

17. Another figure; water is given in overflowing abundance to those perishing with thirst, when and where it could be least expected. This similitude is often used by Isaiah, suggested probably by the experience of Israel in the wilderness when coming up from Egypt. First the necessity is described. It is not the literal thirst of the exiles returning from Babylon which is intended, for (1) the language would then be hyperbolical and fanatical; no such miraculous gift of water occurred on their return; (2) this is a fresh image of what had been set forth under a different emblem in the preceding verses. There is no more reason for regarding this as literal description than the worm pulverizing mountains. Thirst is a figure for misery and destitution, for which an abundant and unexpected supply shall be provided. It is not to be confined to the suffering of the Babylonish exile, though that is of course included, comp. Amos 8:11-13. הָרָה, the form appears to be from הָרָה, and so some take it. But as that word has the sense of placing, not of parching or drying up, which the context requires, it is probably from הָרָה with Daghesh-forte emphatic § 24. c. Secondly, the plentiful supply, a. its source, then b. in the next verse the supply itself. הָרָה, hear prayer favourably, answer them; no prayer had been mentioned, but it was implied in the wretched-

ness above described ; first affirmatively, then negatively, as is usual with Isaiah, *I will not desert them.*

18. מַּיִם, not merely high places, but bare, *naked cliffs* or hills. מְקוֹמֵי מַיִם, water shall abound everywhere, in hills and valleys. This is not a description of physical changes which shall be wrought, but figures of abundant blessing. The interpreter must not particularize cliff, valley, desert, and make each a symbol of some distinct individual thing, but take the whole image together as forming one picture of welcome and overflowing supply.

19. The wilderness, מִדְבָּר, containing only scanty vegetation, and even the desert, מִדְבָּר, absolutely destitute of verdure, comp. on 40 : 3, shall be made to produce stately trees. This is not a new figure, but a carrying out of that already employed. The trees are not designed to suggest shade and shelter from the heat, nor to delight the eye by beautiful groves, but to evidence the thoroughness of the change produced by this miraculous abundance of water ; that is made fruitful which was sterile before.

20. לִמְעַן expresses the design, 'in order that *they* may see,' either 3 pl. indef. § 243. 2. *b*, *it may be seen*, or, the nations opposed to God in this strife. וַיִּשְׁמַע, ellipsis of עָלָם. בְּרָאָה, not only produced it but *created it*, implying something altogether new and above the operation of natural causes, see on Gen. 1 : 1.

21. The idols and their worshippers are addressed and challenged to exhibit like proofs of divinity. הִרְבֵּהם *produce your cause*, i. e. your side in this great contest. עֲצָמוֹתֶיךָ *your strengths* or *strong ones*, those on which you rely. Some make it 'your champions,' i. e. idols. The Eng. Ver. better, 'your strong reasons.' מֶלֶךְ הַמֶּלֶךְ *the king*, both the ruler and defender of *Jacob*.

22. וַיִּבְרֹא וַיִּבְרֹא § 279 ; both verbs have the same subject and object, though some translate *let them bring near* their idols, and *let them*, the idols, *announce to us*, etc. הַבְּרֹא... הַבְּרֹא. The contrast has been differently understood ; either the proximate and the remoter future, or more probably *the former things* are past predictions already uttered and accomplished, while *the coming things* are predictions now to be made of what is yet future. אֶחְיֶיהֶן *the end of them*, their issue, whether they are fulfilled or not. *We*, i. e. God and his people on one side ; *they*, i. e. idols and their followers on the other.

23. Change of person § 279. כִּי אֶלְהֵם, this was the thing to be decided. וְהַיְטִיב וְהַיְטִיב, either *reward your friends* and *punish your foes*, or *do* some thing either *good or bad*, comp. Jer. 10 : 5, Zeph. 1 : 12. וְהַיְטִיב § 172. 3. וְהַיְטִיב § 97. 2. *a*. וְהַיְטִיב, some connect with the subject *we*, both par-

ties *together* ; others with the verbs, *look about and see together*, or at the same time ; others still with the object, see the *good and evil* ye have done *together*.

24. As they are unable to accept the challenge, and to adduce evidence to sustain them in their claim of divinity, sentence is given against them ; they are proved worthless and condemned as such. מְאֵיץ *of nothing*, composed of it and equal to it, or *less than nothing*, see on 40 : 17. יִצְעֲזְעֶיכֶם *your work*, your idols which are of human workmanship, or which is better suited to the connection, *your deed*, what you, the idols, have done. תְּהִיגָבָה, abomination, an object of religious abhorrence, comp. Gen. 43 : 32. מִיִּצְעָה according to some = אִצְעָה *worse than a viper*, but the parallel expressions show it to be equivalent to, if not an orthographic variation for אִצְעָה.

25. The trial is recapitulated : the two great arguments of Jehovah's deity are repeated, with the failure of the idols to exhibit similar proofs, whereupon sentence is pronounced again. 1st proof: the raising up of Cyrus, ver. 25, the idols neither did it nor predicted it, ver. 26 ; 2nd proof: foretelling and accomplishing Israel's deliverance, ver. 27, the inability of the idols is manifested again, ver. 28, they are worthless, ver. 29. הִזְכִּירְתִּי, similarity of expressions to ver. 2: the preterite here, as there, is shown to refer not to what is actually past, by being adduced as a proof of divine foreknowledge. מִצְרַיִם. As the Babylonians invaded Palestine from the north, and Chaldea is called the north country, whereas this conqueror is said, ver. 2, to be raised up from the East, some refer the first clause to God's raising up Babylon to be a scourge to Israel, and the next to Cyrus' march to overthrow it. But this assumes a change of subject not intimated in the text. Others combine the North of this clause with the East of the following, and apply it to Cyrus as from both North and East, i. e. the North-East. There may perhaps be an allusion to his twofold origin, as he was descended from both the royal house of Media in the North and that of Persia in the East. וְהִתְקַדַּשְׁתִּי בְשֵׁמִי, either *he shall call by*, i. e. upon *my name*, or *he shall call with*, i. e. proclaim *my name*, see on 1 Kin. 17 : 24 ; for the fulfilment in either case see his edict, Ezra 1 : 2. כְּגִבֹּרֹת § 271. 2, this word is specially applied to Babylonish nobles. הִמָּחֵר, trample them down, as something utterly worthless and vile, indicating the completeness of the subjugation and their inability to make resistance.

26. מֵרֵאשִׁית *from the beginning*, not as 40 : 21 from the creation, but either indefinitely of old, or in contrast with אַחֲרָי, which means 'after the end of,' Gen. 41 : 1, מֵרֵאשִׁית may mean 'before the beginning of.' The question will then be, who announced Cyrus' coming before his appearance ?

צַדִּיק, may be *right, true*, or the more exact meaning of the word may be retained, *righteous*. He in whose favour the judge pronounces is justified in his case, be it what it may ; so in this case, give decision in favour of the idols if they have foretold anything, pronounce them on that ground righteous in the claim which they are putting forth to divinity.

27. רִאשׁוֹן, not as Eng. Ver. *the first* shall say, but *I first* ; either supply 'say,' or introduce *give* from the last clause, i. e. give them the opportunity and privilege of saying *behold them*.

28. The incapacity of the idols. רָאִיתִי יִצְחָקָה prep. partitive, I saw *of these*, i. e. the idols. יוֹצֵא, giving advice or information respecting the future. יִשְׁׁבֹּב דְּבָרָיִךְ, declarative *and they will perhaps return an answer*, subjunctive *that they may*, etc., or interrogative, *will they return*, etc.

29. As they have failed to make out their claim to divinity, sentence is given against them. בָּלָא, (1) *all of them are vanity, their works* or deeds are *nought*, but this violates the accents ; (2) as for *all of them, their works are vanity, nought*.

CHAPTER XLII.

Chap. 40 promised to Israel deliverance and salvation, confirming the certainty of it by an appeal to God's incomparable greatness. In chap. 41 the sole divinity of Jehovah is demonstrated to the confusion of idols and their worshippers by his protection and exaltation of Israel. The idols can neither do good nor do evil, neither be the authors of any salvation to the people, nor retard the salvation God has promised. In this chapter the divinely appointed destiny of Israel, which God's power is pledged to accomplish, and which the idols cannot prevent, is more fully unfolded, and seeming difficulties in the present and past aspect of things are removed.

The chapter consists of 3 parts, viz. :

1. vs. 1-9. Israel is God's chosen servant to extend his kingdom over the earth, and to enlighten and save the nations.

2. vs. 10-17. God's apparent apathy and inaction in the past presents a seeming improbability in the way of the accomplishment of this destiny : but this is to be exchanged for an activity which shall effect the most stupendous results.

3. vs. 18-25. The character and condition of the people add a fresh improbability : but their sins shall not obstruct what God does for his own righteousness' sake and the magnifying of his law : and their sufferings, so far from proving God's inability to protect and bless them, were sent for just reasons by God's own hand.

1. עֶבְדִּי. The most important question connected with this entire prophecy is who is the servant of Jehovah, comp. 41 : 8, who so frequently recurs in it. He cannot be Cyrus, who was not commissioned to spread the true religion, nor Isaiah, or the prophets as a class, who were not sent to the Gentiles, nor Israel in its purely national character, whose sufferings were not vicarious, and from whom he is expressly distinguished, 49 : 6. It is plain from the attributes and works ascribed to him, that the Messiah is prominently referred to: this further appears from frequent applications to Christ, in the New Testament, of language employed respecting this servant here and elsewhere. Yet he is, not exclusively intended, for (1) imperfection and sin are attributed to the servant of the Lord, 42 : 19. (2) The servant is repeatedly called Israel or addressed as Israel, 41 : 8, 44 : 1, 49 : 3. (3) The connection here demands not the introduction of a fresh subject, but a statement of what was designed for Israel. (4) What is here said of God's servant is applicable to the people as a whole in its measure. (5) Some of the expressions used respecting the servant of Jehovah are applied to the people of God, Jer. 11 : 19, Acts 13 : 47, 2 Cor. 6 : 2. The proper view seems to be that God's servant is Israel considered as embracing the Messiah, who was to spring from the midst of them, and by whom mainly the task of the world's salvation committed to this people, comp. John 4 : 22, was to be achieved : as we might attribute to France what was performed by Napoleon. This is precisely the sense of 'the seed of Abraham,' and may be further confirmed by the scriptural doctrine of the unity of Christ and his people, comp. 1 Cor. 12 : 12. אֶחָד אֲנִי *I will uphold him* or *will hold him fast*, retain him. There is no necessity for supplying the relative. This is applied to Christ, Mat. 12 : 18, etc., and twice by a voice from heaven, Mat. 3 : 17, 17 : 5, where the changes in the form of expression are for the sake of explanation or more exactly designating the person intended. בְּחֵירָא, not merely *choice* or *excellent*, but actually *chosen*. מֵעַל *upon him* rather than *in him*, to denote descent from heaven. מִשְׁפָּט *judgment*, either the function of a judge, the administration of justice, not here the mere blessings of good government in a worldly sense, but his empire, his spiritual reign, or that which is just and right, his righteous laws, true religion. Israel, instead of being longer lorded over by the nations, shall give law to them in the person of his great representative and ruler. לְכָל הָעָם *to the nations*, i. e. mankind. וְיֵצֵא *cause to go forth*, i. e. from Jerusalem, the centre and seat of this empire, comp. 2 : 3, the facts of the new dispensation being presented under the emblems of the old.

2. This empire was not to be extended by such means as are em-

ployed in worldly conquests, not by noise and clamour, ver. 2, nor by violence, ver. 3, but by the truth. **יָרָא** *lift up*, not himself, nor faces **אִיָּמָה**, i. e. accept persons, but *his voice*; the true object is contained in the last word of the verse.

3. Figures of gentleness, and so applied by the evangelist Matthew 12 : 20, not merely as descriptive of the personal characteristics of the Redeemer, but of the method of extending his kingdom. **יִכְשֹׁף**, shown by the accompanying adjective *dim* and verb *extinguish* to mean *wick*; its primary sense is *flax*. **לֹאֲמָנָה** stands opposed to the methods of extending his empire previously described. The prep. admits of various explanations: (1) *according to truth, truly*, in a true and proper manner; (2) *in reference to truth*, i. e. by means of truth; (3) *belonging to truth*, i. e. in its service, acting as its embodiment and representative; (4) *unto truth*, so as to secure its triumph and establishment. The rendering *in perpetuity* gives an unauthorized sense to the noun.

4. **יִכְבֶּה**, allusion to **יִכָּבֵה**, ver. 3, he shall neither use violence nor suffer it from others, he shall not fail in the performance of his task. **רָחֵץ**, some derive from **רָץ** *run*, (1) shall neither be *dim* nor *run*, i. e. be precipitate, not too slow nor too hasty; (2) *run away*, flee, be driven from the successful accomplishment of his work. It is more probably from **רָצַץ** § 140. 1, with allusion to **רָצַץ**, ver. 3, *be broken*, defeated. **אֲרָצִים** *isles*, remote lands, see on 40 : 15. **יִחַלְלֵנוּ** *shall wait for his law*, may mean that they must remain deprived of the blessings of his kingdom until his reign comes to be extended over them, or that after their submission to him they shall wait for the utterances of the law from his mouth with a ready disposition to obey them.

5. The accumulation of titles heightens the sense of God's greatness and omnipotence, and thus gives confidence in his ability to effect what is promised in the following verses. **בְּנֵי־אָדָם** § 221. 7. *a*. **בְּנֵי־אָדָם**, mankind, not the Jews in contrast with the Gentiles, see on 40 : 7. Marg. Haph-tarah of **בְּרֵאשִׁית**, Gen. 1 : 1.

6. **קָרָאתִיךָ**, summoned thee to this task, *called thee* to be my servant. **בְּצִדְקָה** *in the exercise of righteousness*: this is shown both in faithfulness toward his servant, fulfilling all rightful claims to assistance and support, and in the nature of the work itself to which he is called, a work illustrative of and determined by God's righteousness. **אֶחָדְךָ** § 97. 2. *a*, *hold thy hand*, sustain, uphold. **לְבְרִית־גָּם**, not *a covenant people* or mediating people, though this might describe Israel's function, but *a covenant of the people*, the mediator of a covenant with them, as light in the following clause means a dispenser of light. **וְגַם** may denote the Jewish

people in contrast with עַמֵּי, the Gentiles, or more probably is equivalent to it, denoting, as in ver. 5, *mankind*.

7. Figures of the removal of sin and suffering, which Israel especially through its great representative was appointed to accomplish.

8. Jehovah claims to himself the honour of this glorious result in contrast with graven images whose powerlessness has been previously exhibited.

9. The fulfilment of previous predictions (or, as some say, those of the nearer future, i. e. about Cyrus, when they come to pass) pledges and assures the fulfilment of others made respecting events before they *sprout* or spring up. How completely the glorious future here heralded was yet buried in the soil and had not even sprouted, appears from what follows. Two great sources of the improbability of what has been announced are considered, (1) God's seeming apathy and inaction; (2) Israel's character and fortunes, so opposite from those described or presupposed. These the prophet now proceeds to dispose of: but first he proclaims a universal jubilee and summons all the world to rejoice.

10. שִׁירָא *new* song, indicating a fresh occasion of praise. מְקֻצָּה, the remotest parts of the earth are to utter their joyful thanksgivings at the salvation of the world from sin and misery to be effected by Israel. מְקֻצָּה, object of יוֹרְדֵי, 'going down to the sea and all that it contains,' or parallel to יוֹרְדֵי, and summoned to join in the praise, whether it denotes marine animals or inhabitants of lands in the bosom of the sea.

11. וְשִׁירָא, see ver. 2. מְקֻצָּה § 197. *d*, § 275. 2. *b*.

13. Jehovah will stir up his zeal on behalf of his people, lay aside the seeming inaction of the past, and accomplish the most stupendous results. מְקֻצָּה, military phrase for going forth to battle. קִנְיָה (1) zeal, excited feeling, (2) jealousy for his own name, or on his people's behalf. קִנְיָה, the battle-cry or shout to rouse the warrior's ardour.

14. God's past apathy and inaction are contrasted with the new activity to be displayed on his people's behalf. אֵין מְקֻצָּה, not interrogatively, but expressive of the determination formed during this period of seeming inaction, 'saying, *I will be silent*.' בְּיִזְיָה, the comparison has sometimes been referred to the subject, God, as one bringing forth, travailing in birth with Israel, effecting their regeneration and salvation, but it is better and more usual to connect the comparison with the actions described. מְקֻצָּה, in the two other places in which it occurs, is a noun, *viper*; here it is a verb. מְקֻצָּה, not from מְקֻצָּה *destroy*, but מְקֻצָּה *blow* breathe hard. מְקֻצָּה, not *devour*, but *pant*.

15. The effects produced by this zeal and activity of God metaphorically expressed. They are described as most surprising and stupendous,

implying the exercise of almighty power, and of a character precisely the reverse of those in 41:18. They represent mighty judgments on the foes of the people to accomplish the deliverance and welfare of the latter.

16. The result will be the safe guidance of those who could no more see a way of escape from perplexity than the blind. מְהִיטָה, convert darkness into light, see 41:15. וּמִצְדָּקִים crooked or uneven, as opposed to יִשְׁרָיִם, lineal or superficial straightness, see on 40:4. עָשִׂיתִּי I have done them these things, or for them, the people § 102. 2, § 273. 3. a.

17. נִקְּצוּ, driven back from the execution of their designs. While God's people should be thus favoured and blessed, the worshippers of idols would be utterly discomfited and disappointed, unable to accomplish Israel's destruction. The great temptation of the people was to distrust God's power and grace, and transfer their confidence to the idols whose worshippers had proved so much stronger than they. This is met here and repeatedly in this prophecy. אֱתָם, i. e. both the graven and molten image.

18. The improbability arising from Israel's character and condition: these shall not obstruct his achieving this high destiny on his own behalf and that of the world. הַהֲרָשִׁים § 245. 2, the heathen may be addressed as especially characterized by moral deafness and blindness; or perhaps the deaf and blind as a class, the deaf might be expected to hear and the blind to see these evidences of the folly of idolatry.

19. And yet Israel neither hears nor sees them, or acts as if he did not. מִי צִיָּה, the question implies that his blindness is such that no other deserves the name; all other blindness disappears beside it. This shows that the servant of the Lord here spoken of is not the Messiah exclusively, for this can have no relation to him. בְּרֵעַ has been variously explained, (1) *friend* of God, (2) *perfect*, (3) *devoted* to God, (4) *provided with* שְׁלָמִים peace or welfare.

20. רִאִיתָ K'thibh 2 m. s. pret., K'ri const. inf. רָאִיתָ. Israel is addressed in the first clause, and spoken of in the second § 279, *thou hast seen many things*, i. e. evidences of divine power and grace, but wilt pay no heed to them. פָּקַח, inf. for finite verb § 268. 1, *God has opened his*, Israel's, *ears* by his prophets, etc., or better, comp. ver. 7, it describes the destiny of Israel, *set to open ears*, and *he will not hear* himself, whether from indisposition or inability, or both.

21. This guilty incapacity and apparent gross unfitness of the people for their destined task shall not defeat it. God will accomplish this salvation for his own sake, not for theirs. אֶל־כֵּן, some refer suf. to Israel, *in order to his*, Israel's, *righteousness*; others to Messiah, *on account of*.

his, Christ's, righteousness. It must refer to God, *on account of his own righteousness*. צַדִּיק cannot mean exactly *grace* or *mercy*. It may here denote faithfulness to his promises and engagements, which is one phase of the divine righteousness, or his righteousness in its ordinary sense, which the plan of salvation was designed to illustrate and display by putting away sin and diffusing holiness. וַיְגַדֵּל הַחֹק, not *magnify law* by inflicting judgment on those who had violated it, which is inappropriate in this connection: nor *give a great and glorious law*, but *illustrate and honour the law*, i. e. the Old Testament dispensation, that system of things which God had ordained to issue in the salvation of the world, and which should so issue in spite of Israel's unfaithfulness. הוֹדָה from הוֹדִיעַ to *instruct*, not mere advice but authoritative guidance, *law*.

22. The condition of Israel presented as great an apparent obstacle to his achieving this salvation as his character. Can a people who could not save themselves, and whom their God did not rescue, be the saviours of the world? This anomaly is here explained. הִנֵּה בְּחֹרִים. Some derive the noun from בָּחַר, then according as the verb is from בָּחַ or from בָּחַה it may be rendered, there is a *snaring of young men*, all of them, all their young men are captured as birds in a snare, or *they all are the puffing derision of young men*. But it is better to regard ב as a prep. a *snaring them all in holes*, they are caught like wild beasts, or *panting in holes*, i. e. dungeons. וּבְרֵבָתָי בְּלֵאִים, both members of the compound expression are put in the plural. The terms of this verse are figurative, and describe not merely the Babylonish exile, but the suffering and oppressed condition of the people through a considerable portion of its history. לָבֹז, מִשְׁפָּחָה, allude to בָּזוּ וְשִׁסְיָהוּ of the first clause, and are resumed in מְשׁוּפָּחָה, מְבֻזִּים of ver. 24. הָשֵׁב לְהָשִׁיב § 65. a, *restore*, bring back, whether to their own land or to their former condition of prosperity.

23. The question implies the prophet's earnest desire that they should give ear, and at the same time his apprehension that few would do so. זָמַח does not refer to הוֹדָה, ver. 21, which is too remote, nor to the preceding verse, but to the verse following, containing the solution of this anomaly, which is the main thing to be attended to. לֹא־תִשְׁמָע, not *hearken to the past* but *hear for the future*, either describing the time of hearing, *in time to come*, or the object of it, *hear with reference to the time to come*.

24. Their sufferings do not prove that Jehovah is unable to deliver his people, for he gave them into their enemies' hand, and that for a sufficient cause. הִטָּאֵנוּ, אָבִי § 279.

25. וַיִּשָּׁפֹךְ, Vav conv. intimates a close connection or dependence, and so *he poured* § 99. 1. אֵיזֶה חֲמָה § 253, *fury*, viz. *his anger*, or *his anger as fury*. וַיִּתְּנֵהּ לֵב, the subject is חֲמָה or rather חֲמָה. וְלֵב אֵיזֶה, not *unawares*, unexpectedly, but expressive of stupid unconcern, as is shown by the parallel expression *he will not lay it to heart*. The change of tense is significant, and is designed to embrace both periods of time § 263. 5. a. Marg. see on Gen. 44 : 10. 17.

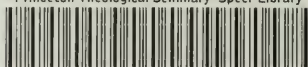
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